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It's Still Christmas!

ON A WARM SUMMER EVENING as I was watering the parched lawn behind my home, I stopped to watch some children playing on the gym apparatus my neighbor had "donated" to the small fry on our block. One little girl about seven especially attracted my attention. She was swinging back and forth very happily. Suddenly she started to sing in tempo with her motion "O come, all ye faithful, joyful and triumphant . . ."

HOW WONDERFUL IT WAS to hear that beautiful hymn again, even on a hot summer's evening. I was reminded that the Christmas message is appropriate in every season—a Saviour was born for you and me. We should be grateful all the time and not remember God's gift only at the end of each year.

—HERB HENSEL

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor
Richard T. Sutcliffe, George H. Straley, Assistant Editors. Edmund W. Jones, Art Director
Staff Writers: Norman Berner, Margaret A. J. Irvin, Earl S. Rudisill, Robert E. Van Deusen
COMMITTEE ON CHURCH PAPERS: The Rev. Edward T. Horn, D.D., Chairman; the Rev. Robert D. Hershey, S.T.D., Secretary; Mr. Hjalmar Bjornson, the Rev. Ernest J. Hoh, Litt.D., Mr. John George Kurzenknabe, the Rev. George E. Meetze, Dr. W. Emerson Reck, Rev. Joseph Sittler, Jr., D.D., Rev. Paul E. Valentiner
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COVER PICTURE. Mrs. Ruth Anderson registers pupils at St. John's Church, Westville, New Jersey, for religious instruction classes during public school hours. Similar released-time programs are being conducted in a growing number of communities throughout the U.S.

THE CHURCH IN THE NEWS

"Luther" banned in Quebec

"It would be against the real interests of the population to show a film that would cause undue antagonistic sentiments," said the chairman of Film Censorship Board of the province of Quebec. That was the explanation on Dec. 30 why a license for showing the *Martin Luther* film was refused.

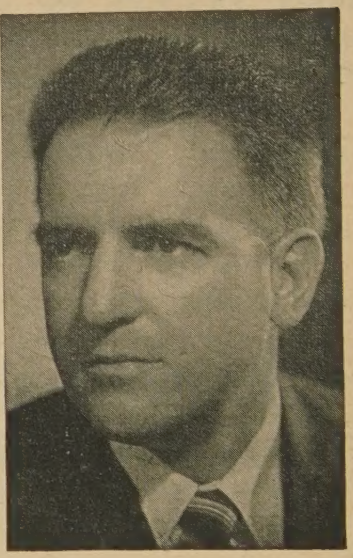
Request had been made for permission to book the film in Montreal, which has a large Protestant population. Throughout Quebec about 85 per cent of the population is Roman Catholic. "I can fully understand how many Protestants might find *Martin Luther* of interest," said Film Censor Alexis Gagnon. "Some Catholics might not get excited about it. But there are those who might, and we do not wish to see conflict over it."

In New York City the executive secretary of Lutheran Church Productions, Henry Endress, said "we believe that no Board of Censors has a right to censor history." The Luther picture, said Mr. Endress, is "a magnificently authentic film." He said the picture may be considered "a major contribution toward community understanding which, in part, is dependent upon one neighbor understanding why another neighbor has deep religious convictions and how he got them."

In Hollywood the movie reviewer for the Roman Catholic press, William H. Mooring, put *Martin Luther* on his list of 10 most "notable" films of 1953. He called it "the most vicious travesty of history in the history of motion pictures."

Will look for refugees

Seven Lutherans from the United States had gone to Germany this month



HENRY ENDRESS
"Don't censor history"

to interview refugees who want to emigrate to America. The interviewers will secure detailed information about families eligible to come to the U.S. according to the 1953 Refugee Relief Act. Then they will come back to the States to look for American families willing to secure homes and jobs for the immigrants.

In theory, as many as 40,000 European Lutherans might enter the U.S. under the 1953 law. Actually, regulations for administering the law (published Dec. 3) are so strictly written that it is doubtful if many sponsors for the refugees can be secured. Sponsors must give personal guarantees of jobs and housing for specific individuals, and must hold open the jobs and housing until these individuals arrive.

"Resettlement agencies are frankly

pessimistic as to whether any substantial number of refugees can be brought in under the new regulations," said Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council. "One of the big roadblocks is the stringent demands made on sponsors to hold specific jobs and housing until the immigrants arrive."

Among the seven Lutherans sent to Germany this month to clear the way for immigrants are two ULC clergymen, the Rev. Frederick M. Otto of Fremont, Ohio, and the Rev. Henry M. Schumann of West Camp, N. Y.

Membership figures

Episcopalians reported this month that their church enrollment had increased 75,110 in one year, bringing the total to 2,790,925. Number of baptisms during the year was 112,488—largest in Episcopal Church history.

Methodists had been drastic in dropping inactive members from their church rolls, they reported. Result was a net loss—28,904. Membership total for 1953 was 9,151,524. Baptisms in the Methodist Church reported in 1953 were 406,153.

Chicago versus New York

Chicago is the center of Lutheranism in America, asserted Dr. H. Conrad Hoyer. He is American Missions Division executive secretary of the National Lutheran Council. There are 195 Lutheran congregations in Chicago, he reported, with 153,968 members. This is the largest Protestant group in the city. New York City has just as many Lutheran congregations, replied Dr. Ambrose Hering, New York's Lutheran Welfare Council executive secretary. Within the five boroughs of New York there are 195 congregations, he said. Metropolitan Chicago, including suburban areas, has 408 Lutheran churches, Dr. Hoyer said. Metropolitan New York has 428, said Dr. Hering.

Segregation challenged in Virginia

Negroes will be invited to attend church services with white people in Norfolk, Virginia, during the annual preaching mission this month, the Ministerial Association announced. Richmond's Ministerial Association voted last month to request the Virginia General Assembly to repeal state laws requiring segregation at public assemblies and in public transportation.

The fact that Negroes could not attend the *Martin Luther* movie when shown in white theaters had impressed Richmond clergymen. The city's ministerial association is interracial.

Germans pray for Jan. 25 meeting

In all German churches, both Protestant and Roman Catholic, prayers for the success of the four-power foreign ministers' conference were being prayed this month. The East-West conference, scheduled to begin Jan. 25 in Berlin, may find some way of uniting Germany and removing the occupation armies.

Roman Catholic bishops in a joint pastoral letter asked that prayers be said at all masses celebrated in January and while the conference is in session. "May God's spirit give to responsible men insight and wisdom, fill their minds with thoughts of justice and conciliation, and make them do a work serving peace and unity among the peoples," the bishops said. A similar statement was sent to Protestant pastors by the Council of the Evangelical Church.

Bishop Otto Dibelius in a New Year message paid tribute to church people of Germany who in 1953 have survived "one of the worst attacks the church has ever known," he said.

The Communist youth groups in the Soviet Zone are having difficulty in securing full attendance of their members at meetings, it was reported in Halle. Young people are attending church meetings when they are supposed to be in Communist indoctrination classes.

Jehovah's Witnesses escape jail

All Jehovah's Witnesses are ministers, they assert, and should not be drafted for U.S. military service. Judge Frank L. Kloeb of the U.S. District Court in Toledo was skeptical, and sentenced Melvin Thomas and Elwood C. Jewell to five-year terms for draft evasion.

In late December the Sixth U.S. Circuit Court of Appeals set the two men free. Mr. Thomas, a salesman, is 23 years old, and says he spends 100 hours a month as a Jehovah's Witness minister without pay. Mr. Jewell, 22 years of age, also reports that he spends much time as a minister. The men should have been classed as conscientious objectors, it was decided, although they had refused to claim this classification.

Federal Judge James T. Foley in Utica, New York, sentenced Edmund Pahucki, 21, to 18 months in prison for violation of the draft law. Mr. Pahucki claimed exemption as a Jehovah's Witness minister, but draft board officials said he did not become a minister until after being called for military service.

Supreme Court rules

The U.S. Supreme Court may be asked to decide what to do in each case of a Jehovah's Witness who claims draft exemption as a minister. Last month the court ruled that George L. Dickinson, a radio repairman who is a Witness "Company Servant"—the leader of a company of Witnesses in California—is eligible for draft exemption as a minister.

The court did not agree that all Witnesses are exempt. "Preaching and teaching the principles of one's sect, if performed part-time or half-time, are insufficient" to warrant draft exemption, the court said. Exemption may be granted only to those whose principal activity is the ministry. Such persons may work part-time in secular employment. "Many preachers, including those in the more traditional and orthodox sects, may not be blessed with congregations or parishes capable of giving them a living wage," the court pointed out. They may "need some secular work in order to survive."

Three of the nine justices of the Supreme Court dissented from the majority decision. They said draft boards should be given final authority.

Catholics censor Jane Russell

Any of the 473,000 Roman Catholics of the St. Louis archdiocese will be "under penalty of mortal sin" if they go to

JANE RUSSELL
A mortal sin

see Jane Russell in *The French Line,* a 3D musical film. It will also be "a grave obligation" for all Catholics to stay away from "any presentation whatsoever" at the Fox Theater (where *French Line* opened) or any other theater where the film is shown.

The prohibition announced by Archbishop Joseph E. Ritter was the stiffest the Roman Catholic Church can impose. Catholics who are members of the Legion of Decency take a vow to boycott theaters showing pictures their church disapproves, but the St. Louis boycott was commanded for all Roman Catholics of the city.

The objection to *The French Line* is the overexposure of Jane Russell, whose performance in *The Outlaw* several years ago was also sharply censured by Roman Catholic bishops. Movie critics in St. Louis said *The French Line* was a dull picture ("the funniest thing about the show is the attempt to present Miss Russell as an actress"), but the censorship excitement packed the theater.

Books banned in Mexico

The quarrel between the Roman Catholic Church and the Mexican government, which climaxed in the 1920s, had faded out slowly. There are still such laws as that priests may not wear clerical vestments in the streets, but they are seldom enforced.

But some textbooks in the government schools are frankly anti-Catholic. A history textbook by Prof. Jorge Castro Cancio, approved for fifth- and sixth-grade pupils, states that Catholicism is "full of superstitions, fanaticism, and idolatries."

These are Communist textbooks, and should be banned, said Roman Catholic leaders. This month their campaign against the books was successful. A textbook revision commission announced that all textbooks used in Mexican schools in 1954 will be "ideologically neutral."

Situation improving in Colombia

Roman Catholics had persecuted Protestants in Colombia about as severely as Communists have persecuted Roman Catholics in Poland. Fifty-one persons were murdered in five years because they were Protestants, and 42 Protestant churches were destroyed by fire or dynamite. In 1954 there is hope that the situation is improving, reported Dr. Stewart W. Herman who returned in late December from a fact-finding journey in South America. He is director of the Lutheran World Federation Committee on Latin America.

A new government seized power in Colombia in 1953, when General Rojas Pinilla ousted the president, Laureano Gomez. "There is good hope that under the new regime in Colombia," said Dr. Herman, "an era of progress and liberal policies in all matters is being initiated." There are five Lutheran congregations in Colombia, Dr. Herman reported. A congregation in Bogota is planning to build a church. The Rev. Johannes Pfeiffer of Berlin, expected in Colombia in March, will become pastor of the congregation, which has 1,100 members.

No co-operation

"Sincere Catholics in Latin America are not aware of the full extent of the discrimination and deliberate difficulties which have been used to block the growth of Protestantism," said Dr. Herman.

On the other hand, "sincere Protestants are not aware of the offensive methods employed by some apparently irresponsible Protestant missionary elements."

The Lutheran official said violent out-

breaks against Protestants sometimes are the result of "needless provocation by overly zealous Protestant missionaries, whose presentation of the church's message is all too often confined to bitter attacks against the Roman Catholic Church."

Dr. Herman said that while the Catholic Church is becoming increasingly sensitive to the growth of Protestantism throughout Latin America, it is turning away from "forms of violent persecution" and is attempting to "regain popular support by meeting the real spiritual needs of the people."

"There is not yet a common basis of Roman Catholic-Protestant co-operation in Latin America, such as is so frequently found in Europe and the United States," he declared. "But I sincerely hope that areas of mutual confidence will gradually appear as the Protestant Church continues to make its important contribution to the spiritual life of Latin America."

Homes for Lutheran pastors

A professor at the University of Kentucky, Dr. P. L. Mellenbruch, had an idea that Lutheran pastors should have a place in Florida where they might settle down when they retire. Just outside Leesburg, in the orange-grove area, Dr. Mellenbruck and his wife secured a plot large enough for 50 homes (lots are 75 to 145 feet).

Any pastor within five years of retirement age can have a lot free, said Dr Mellenbruch, if he promises to begin construction of a house on the lot within one year after receiving the deed. The deeds specify that the properties may be sold only to "a retired minister or missionary of the Lutheran Church or to one such within five years of retirement age or to a synod of the Lutheran Church."

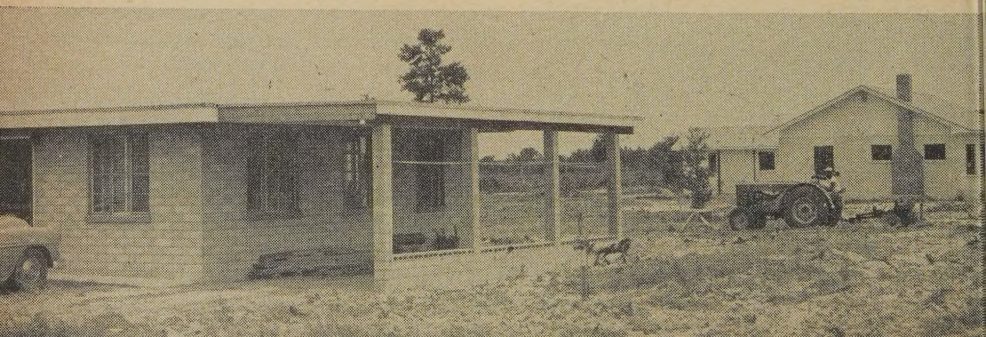
Ministers "probably suffer as much from the shock of retirement as do any other persons," said Dr. Mellenbruch. One reason is that "a minister will usually find it advisable to remove himself from his last pastorate, lest his presence cause embarrassment to his successor. This means that he and his wife must uproot themselves and move to a new locality. Even their home town, when they return after a number of years, turns out to be a strange place to them."

Solution for the problem, says the professor, is for pastors "to adjust themselves gradually, over a period of perhaps three to five years, to their retirement situation."

San Diego tries religious experiment

"Spiritual and moral values" would be taught in San Diego public schools during an experimental period, the board of education decided. (It refused to give released time for religious instruction.)

"Lutheran Homes" Under Construction
Retired pastors can have free land in Florida



As kindergarten pupils sit down for their mid-morning snack they sing, "Thank You for the world so sweet." During December older pupils were invited to tell their fellow-pupils about Christmas or Chanukah celebrations. Caring for pets on the school grounds is intended to teach kindness.

The schools are expected to teach children how to distinguish right from wrong, to practice the Golden Rule, and to be respectful toward God, the Bible, churches, and synagogues.

After two months' trial of the program, there had not been a single protest, said Dr. George Hall. Eventually, he said, the program will include Bible reading. Bible reading has not yet won the approval of the California legislature.

"The public schools must stress the importance of religion and develop a program of moral and spiritual education based on values shared by members of all religious faiths," San Diego school officials state.

Research in religious instruction

In 16 educational institutions a research project, expected to take from three to five years, has begun in regard to the problem of dealing with religion in the public schools. Iowa state board of education agreed last month that Iowa State Teachers College may participate as one of the 16. The project is sponsored by a subcommittee of the American Association of Colleges for Teacher Education, and is subsidized in part by the Danforth Foundation of St. Louis.

The research project is aimed at developing "ways and means to teach the reciprocal relation between religion and other elements in human culture." The goal would be to have the prospective teacher, "whether he teaches literature, history, the arts, science or other subjects, prepared to understand, appreciate and convey to his students the significance of religion in human affairs."

President James W. Maucker of Iowa State Teachers College, a member of an eight-man committee that will direct the study, said that dissatisfaction with the way religion has been handled in public schools in the past stemmed mostly from the fact that it was ignored.

"A full knowledge of religion is necessary in our present-day world," Dr. Maucker said. "We can teach about religion as one aspect of life."

And so forth

Many North Korean soldiers who refuse to go back to Communist territory were influenced in their decision by missionaries who converted them to Christianity, said Dr. Harold Voelkel in Washington last month. He has been a Presbyterian missionary in Korea. At least 25,000 North Korean prisoners were converted in the camps. Dr. Voelkel said the refusal of these men to go home has been "our mightiest propaganda weapon" against communism.

"The Evening Comes," a radio show on 197 ABC stations at 5 P.M. each Sunday, is being financed by Thomas Nelson & Sons, publishers of the Revised Standard Version. Milton Cross conducts the program of symphonic and choral music. It is said to be the first network show sponsored by a book publisher . . . Roman Catholics should stop complaining about newspapers giving poor treatment to news of their church, said the Rev. Joseph C. Walen, editor of the *Western Michigan Catholic.* "If the daily newspapers in any given community do not provide adequate coverage for Catholic events," he said, "the fault nearly always can be found in lack of co-operation by Catholics."

MINISTERS AND SOCIAL SECURITY

THERE WAS A GOOD BIT of head-scratching this month among churchmen as the U.S. Congress received a proposal that ministers be included in social security coverage. Since social security legislation was first enacted in 1935, it has become of first-rate importance in U.S. economic life. Forty per cent of all U.S. citizens over 65 who are without income from employment are now receiving social security benefits.

At the end of 1953 there were 5,970,000 persons receiving social security checks each month. That is double the number on the roll three years ago. The Eisenhower administration proposes in 1954 to extend the list by including government employees, self-employed farm operators, and various groups of professional people including clergymen.

The idea back of social security is to substitute an insurance system for various types of charity provided to old people through state and federal grants. About $20 billion has accumulated in the fund from which the benefits are paid. Employees covered by social security are scheduled to pay 2 per cent of their salaries to the fund in 1954, plus another 2 per cent to be paid by their employers.

SOME CHURCHMEN fear that inclusion of ministers in the social security plan might break down the separation between church and state. Southern Baptists have been the most skittish on this point. Last month their executive committee agreed that clergymen might be included if social security payments are made directly by clergymen to the government, without any payments by the churches. This is possible by enrolling clergymen as "self-employed," which would oblig them to pay 3 per cent of their salarie annually into the fund.

Baptists said the social security con tract should be "between the federal gov ernment and the individual, without i any sense involving the churches."

The Church Pensions Conference, rep resenting most of the large Protestan denominations, asserted in December tha social security legislation "should safe guard the conscience of individual min isters and there should be no compulsion involved." The chief problem is that i ministers are free to decide whether o not to enter social security, the older pas tors—who might qualify for substantia benefits within a few years—are likely t enroll, and younger pastors might stay out.

THE ADVANTAGE of federal social se curity over church pension funds is that the government system will respond t changing economic circumstances, with increased payments likely during periods when the value of the dollar diminishes. Church pensions are based on invested funds which lose value in times of in flation. (United Lutherans were assured in 1928 that the $4 million pension fund they were raising would produce a 5 per cent return annually and guarantee a $600-a-year pension. Earnings after 1929 fell below 3 per cent, and only $300 pensions could be paid.)

Churchmen insist that even though clergymen are included in social security, church pension plans be continued. Amounts paid to the government by ministers or congregations might be deducted from the amounts paid to the pension funds, as is now done in case of laymen employed by churches. —G. E. R.

World News Notes

THE 1954 PROBLEMS

AT THE BEGINNING of the new year any one of three situations may be used as a typical example of the world's turmoil. Spread over three continents, they reveal the emerging pattern of 1954's geopolitical triangle between left (communism), right (fascism), and center (democracy).

IN LATIN AMERICA Peron is pushing a series of economic pacts designed to enhance Argentina's prestige. Chile signed up first, then Paraguay, Ecuador, and Colombia. Meanwhile Peru and Brazil made a parallel agreement with each other, interpreted as a countermove to Peron. Rather surprisingly, Bolivia joined them. Big question is: does an economic union, based on Argentine initiative, have political implications? Chile is suspicious and has been reacting strongly against Peronista propaganda.

Communism poses no immediate threat to the South American continent now that the British Guiana "plot" was nipped in the bud. But, in Middle America, Guatemala seems to be definitely under Red influence. Many Latinos—in Mexico, for example—regard the trend of events in Guatemala as nothing more than an effort to cast off "foreign economic imperialism." Not even Peron—nor friendly Brazil, for that matter—bothers to follow the U.S. lead in its furious war on home-grown communism. Both countries are interested in increasing trade with Russia & Co.

In West Europe the focus of the struggle is fixed on the proposal for a European army. The only nation which has ratified the proposal is Germany. Holland and Belgium—with Luxembourg—seem ready to join. Neither Italy nor France likes the idea. Italy uses the Trieste situation as a pretext for postponement, whereas France uses the Saar, but in reality is much more fearful of neighboring Germany than of distant Russia. The political implication of the joint army is, in the long run, a Union of West European States which the USSR is bound to try to prevent—in the interests of "peace."

The alternative to European military co-operation without France is—from the Pentagon's point of view—the strengthening of Spain and the immediate rearmament of West Germany. Thus, while engaged in a little cold war against Peronismo in Latin America, Washington now finds itself allied with Franco in Europe!

AS FOR ASIA, the riptide of events has put the U.S. in the middle of a new conflict between India and Pakistan. India, trying desperately hard to avoid taking sides in the big cold war cannot help thinking that U.S. military aid to Moslem Pakistan might eventually be turned offensively against India, rather than used defensively against the USSR.

Although communism is strong in some parts of India, recent experiences with Mao's China and the Korean POW negotiations have begun to disabuse New Delhi of the desirability of its neutrality.

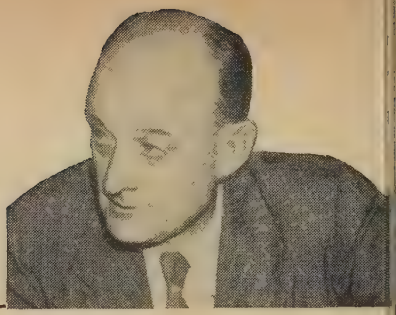
WHAT WILL BE the outcome of these three situations in the year that lies ahead? God grant us grace to do what is sensible, far-sighted and just!

—STEWART W. HERMAN

Dr. Herman is the executive secretary of the National Lutheran Council's Division of Lutheran Co-operation in Latin America. He has traveled throughout South America during the past month.

Both complacency and hysteria must be avoided so we can face problems with the courage of faith

By REINHOLD NIEBUHR



WE ARE ENTERING a new year which has heightened the inscrutabilities of the future by an atomic dimension. An atomic war is not probable and certainly not inevitable; but it is certainly possible.

How do people react to this dread possibility? The world rightly accuses us of hysteria in regard to the Communist peril. But in regard to the most frightening aspect of our conflict with communism, which is a possible war with atomic weapons, we are complacent.

The director of our civil defense, Val Peterson, complains that he cannot get many people interested in civil defense. He also gives one of the most plausible reasons for this lethargy. "Many believe," he declared, "that the H-bomb would be so devastating that we could not do anything about it."

It is rather ironic that a generation which dreamed of a historical paradise should now face dangers so monstrous and incomprehensible that it persuades itself that no defense is possible. Mr. Peterson gives as another reason for our complacency—the tendency to avert our attention from an unpleasant prospect. That is probably the same reason in another form.

ST. PAUL enumerates the moods of "the night" as sleep and drunkenness, which is to say, complacency and hysteria. He contrasts these moods with the "watchfulness and soberness" which should characterize the "children of the day," that is, those who look into the future with the courage of faith and are therefore not surprised by any peril nor afraid of anything which may happen, knowing "that neither life nor death can separate us from the love of God which is in Jesus Christ our Lord."

We must admit that not many people are in possession of such a faith and such a courage, neither among Christians nor unbelievers.

WE MAY THEREFORE have to make a choice between the moods of the night which St. Paul did not suggest. Would we not, in the light of our experience, choose sleep rather than drunkenness? And would we not justify it by the consideration that it is more natural to sleep than to be drunken in the night?

To leave the simile and come down to the realities, the hysterical fear of communism imparts a kind of apoplectic rigidity to our foreign policy attitudes and lowers our prestige in the whole world. Our complacency, on the other hand, only makes Mr. Peterson's work a little harder and might cost a few million lives. Sleep is definitely preferable to drunkenness if we cannot rise to the soberness of faith.

Carving Out a Church in Colombia

By STEWART W. HERMAN

Roman Catholic Cathedral is being dug out of a salt mine while scattered Lutherans are being shaped into a church

SPARERIBS HAD BEEN HUNG on a long wire in front of the furnace door and potatoes were tossing wildly on the surface of a large vat full of boiling brine. Our luncheon was being prepared in one of Zipaquira's sixty salt refineries. This one was old, primitive, salt-encrusted and picturesque. The building was hardly more than a roof on stilts.

In the middle stood a high, open-topped tank full of salt water piped down from the mountain. Flanking two opposite sides of the square tank were storage bins sagging full of clean, white salt ready for sale. On each of the other two sides a dozen bubbling cauldrons of salt brine were sunk into the top of elongated furnaces and were kept "cooking" day and night. On two logs straddling each of these cauldrons were piled the shallow straw baskets full of the wet, clean salt which had been shoveled from the bottom of each vat every three hours.

AS A RESTAURANT, the refinery left much to be desired except that it had a good supply of salt. There was a bare wooden table and four stools but no tablecloth, no cutlery and no crockery. We lifted our potatoes out of the vat with the long-handled shovel and dumped them into a salt basket. Not that they needed more salting! The spareribs were removed from the wire and eaten with ravenous fingers. Surrounded as we were for an hour with pillars of salt we had vivid reason to meditate on the important place of such a common condiment in the life of man.

Salt, for example, played a critical role in the ugly underground war which raged for five years in Colombia. Under the new president thousands of guerillas have now gone back to their homes, and peace is slowly returning to the unhappy country. But there was a terrible toll of cattle out on the plains during the bitter struggle because the embattled Liberals had no access to salt. A little was smuggled in from Venezuela.

Salt in Colombia is state-controlled and the mines of Zipaquira are government-owned. The black salt is trucked out of the mine in great chunks and thrown into open pits to be dissolved—like dirty snow under a flooding rain. Then the brine is sold by the cubic meter to the refineries scattered all over town. A small percentage of the rock is simply crushed—black as it is but almost pure salt—and weighed into burlap bags.

AFTER LUNCH we drove right into the mine which is located near the top of a mountain. Indeed the whole mountain seems to be nothing more than a great lump of black salt under a thin layer of grass and trees. How did it get here? The air in the huge, arched and endlessly empty galleries from which the useful mineral has been removed in order to be sprinkled on a hundred million meals is

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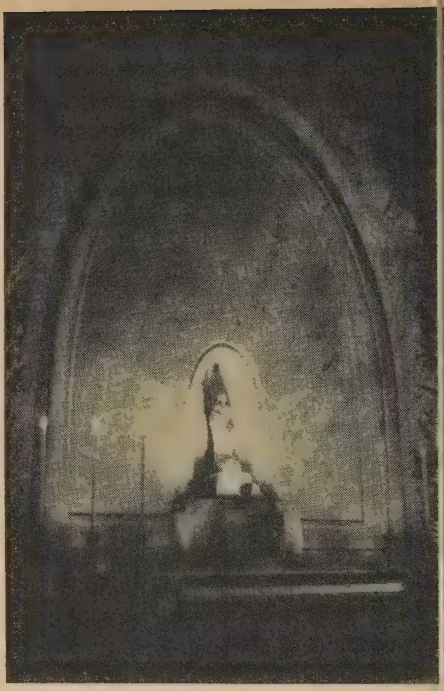
Dr. Herman is executive secretary of the Committee for Latin America of the Lutheran World Federation.

dry and warm. Little by little the dark solemnity of the vast passages induces the awful feeling that this is one of those places which encourage prayer.

It is not entirely surprising to find that a great church is, in fact, being improvised in one section of the mine. As in some of Europe's grandest cathedrals, here are three tremendously wide and lofty aisles (75 feet high) leading between black columns to a high altar. Above and beyond the altar is a "calvary" from which another gallery leads away from the main church to a gaping recess where a huge manger scene is to be laid and flood-lighted. Today, in the midst of construction, the whole thing—except for fire and smoke—resembles a scene from Dante's Inferno. There is even a whiff of sulphur in the air.

As yet only one side altar is prepared for services. Above it the black salt wall has been carved and polished, resembling coal. Eventually 10,000 people can worship here. An organ loft is being built and shafts have been let into the ceiling to assure an adequate circulation of life-giving air. When completed, the subterranean sanctuary will be one of the major tourist attractions of Colombia and another "wonder" of the world.

THERE IS A TOUCH of irony in the fact that it is a Roman Catholic church which is thus being built in the depths of this mine. An "underground" role befits the Protestant churches of Colombia a little better, although it is not true that they have been forced entirely into the catacombs. That there has been serious persecution, especially in certain areas, is undeniable. Partly, this has been a by-product of the civil war in which the reactionary Conservatives led by Laureano Gomez tried to exterminate the once-great Liberal Party. Partly, the persecution was provoked by irresponsible missionary activities which would be offensive in any country. Partly, it was due to the ignorance and zeal of priests or minor officials.



ALTAR IN SALT CHURCH
The walls are black like coal

The present situation continues to perpetuate the confusion. There is no restriction or restraint of Protestant worship in the larger cities. In October the handsome new building of the Evangelical Lutheran Mission was dedicated on a main street of Bogota without incident. On the other hand, the recent concordat between Colombia and the Vatican assigns to the Roman Catholic Church more than 50 per cent of the entire country as its *exclusive* religious and educational "reserve."

SO FAR THE LUTHERANS of European origin have suffered no trouble but they

PROTESTANT MISSIONARY IN COLOMBIA
Children in interior village are attentive listeners

are wise to be wary. Under the auspices of the Lutheran World Federation, five congregations have been formed within the last two years, totaling almost 2,000 members.

Recently I preached—in German—at the 5 o'clock service of the Bogota congregation and installed the first regularly elected church council comprising men and women of a dozen different nationalities. Six children were baptized: Colombian children of Danish, German, Norwegian nationality among them. Beginning on Jan. 1, 1954, this parish is ready to call a full-time pastor, balance its own budget and launch a building program. Services are now held at inconvenient hours in the Presbyterian church.

These scattered Lutherans are precious salt. As such, they constitute an important part of the Christian church which is under the compelling necessity of rallying all its forces in open defense of our faith. Underground resistance has become an accepted phenomenon of modern life, but it is a great pity when Christians occasionally force this role on each other. This is something for all branches of the church to remember, even though there may be radical disagreements as to the meaning of Christianity itself.

IN THE CHRISTIAN proclamation Christ becomes our eternal contemporary for faith or unbelief, for life or for death. There is no neutral territory. The Christian proclamation is a contemporary activity because it makes Christ our contemporary.

—H. T. LEHMANN in *Heralds of the Gospel* (Muhlenberg)

Cities Are Spreading Out

By BETTY WESTROM

Fringe area where urban and rural living come into contact provides a problem that calls for leadership by the church

THE LITTLE COUNTRY CHURCH has stood for many years beside the road which leads to the big city. Quietly it served the surrounding farmland as a center for Christian worship and social activities. Boys born on the surrounding farms were baptized, and married in the little church. Now their children attend its Sunday school.

But for the past decade or two things have been happening to that little church. Now, on both sides of the road, beginning at the city limits and continuing to within the shadow of its steeple there is an assortment of new buildings—modern homes and tarpaper shacks, basement houses, country estates, sprawling industrial buildings.

Almost overnight the church's pastoral setting has been swallowed up, as the tide of population sweeps out from the city. The church has become a part of the "urban fringe." Because it is located on a main artery leading to the center of the metropolis, close to the city without being a part of it, it was inevitable that the change should take place.

WHAT IS LIFE like in the urban fringe? Can the Lutheran church, accustomed to working through rural churches or through urban churches, provide an adequate ministry for this type of area which has both rural and urban characteristics and some which are uniquely its own?

The automobile is one of the major reasons for the growth of the fringe. It has released the industrial worker from the necessity of living next door to his job and has opened for him the possibility of country living.

People moving to the fringe come from two directions—from the country and from the city. The farmer who is interested in industrial employment during a part of the year and the urban worker looking for more space in which to rear his children are both drawn to the fringe area.

Industry, too, has found reasons for moving beyond the city limits—away from the city's zoning laws, high taxes, high operating costs, and inadequate space.

Can there be a true "community" in this area which includes family farms, large commercial truck farms, one-acre part-time farms . . . jerry-built houses and palatial estates . . . golf courses and roadhouses . . . airports and industries? Are there any common denominators?

The newcomers may be professional men, skilled workers, unskilled workers, but they do have some things in common. Population studies reveal that they are usually families with children. There are few old people, few single adults. Most are home-owners.

MANY CITY DWELLERS who move out to the fringe are impelled by a romantic desire to have "one foot on the land."

Miss Westrom is a staff member of the National Lutheran Council's Division of American Missions, Rural Church Program.

RURAL CHURCH
Are its days numbered?

They arrive armed with little but a dream. They dream of a little farm where they can raise their own vegetables, give their children space to play, and learn the art of rural neighborliness. Coming without farming experience, they expose themselves to the danger of disappointment.

In the fringe area, schools are generally inadequate for a booming population. Stores and other business places are also unable to keep up with the growth.

The fringe is a natural spot for rural-urban conflict. Services which the newcomer from the city desires make it more expensive for the farmer to maintain his property. Fire control, sewer facilities, street-building, school improvements all tend to jack up the taxes and assessments, and it is natural for the farmer to rebel.

A CHURCH WHICH UNDERSTANDS the nature of problems which exist in the urban fringe and makes an effort to be an integrating force can win souls for God and serve as a community-building agent at the same time. That little rural church beside the road can be the force which resolves the conflicts so that the people can learn to live together in the fringe. The urban society can learn to choose the best of the two worlds and amalgamate them.

As there is no set pattern for the character of population in every fringe area, so there is no magic formula which will solve difficulties. A few basic principles can be used as a guide, however.

God expects his disciples to use every opportunity to advance his kingdom. The little church beside the road cannot content itself with being an exclusive club for the long-time residents of the area.

Many times a church does not reach certain people because it does not really want to reach them. Old customs and ties of nationality or long association may be more important to its members than its mission of evangelizing the unchurched. The rural people resent the city folks for their "superior attitude," and the city folks resent the conservatism and "stand-offishness" which they encounter when they try to join in community activities. There is a natural feel-

ing of social distance between various classes and groups.

CHRISTIAN LOVE is the key to bridging that gap. Creative good will sees beyond the differences which draw men apart and brings them to the feet of the Master. People motivated by Christian love will reach out the hand of welcome to strangers with whom they seem to have very little in common.

Before a church can serve a changing community, its leaders must know that community. A formal survey is usually a good starting point to reveal such important data as the number of children in the family and the previous church background. To call people to worship you must know something about their specific needs.

After the area has been surveyed and the results analyzed, how can the new arrivals be drawn into the fellowship of the congregation? A well-organized parish visitation program in which they are invited to attend services may be the answer. In other instances it may be wiser for church members to become acquainted with the new people first, using some natural point of contact. This may occur when people patronize the same business places or when new residents, eager to have improved facilities for their children's schooling, join parent-teacher groups.

If the survey has revealed that there is a large number of young children in the new group, the church has an excellent opportunity to reach the entire household.

TO MINISTER to a changing population a church must take a long, careful look at its own program. Is the congregation itself ready to minister effectively to newcomers from an urban environment? Have the same men served on the church board for many years? Have any really new ideas in study activities, evangelism, stewardship or creative expression been tried within the past decade? Are there any ways in which the physical plant might be improved?

PROVISION SHOULD be made for a real turnover in leadership, possibly by limiting the number of terms which any man or woman may serve in one office. Those who are new to the congregation are not ready immediately to run the affairs of the church. They must become acquainted with the parish first. They can, however, be given things to do which will make them feel that they have a part in the work of the church, and some responsibility for its progress.

Often rural church members are accustomed to an extremely simple form of worship while the newcomers prefer a higher liturgical form. A number of congregations in changing communities have, in the interest of uniformity, turned to the common service used by the majority of Lutherans, so that those of various synodical backgrounds will feel more at home.

In ministering to a more heterogeneous group, certain customs may have to be discarded . . . customs which are of no great importance spiritually but merely the Swedish, Danish, Norwegian, Finnish or German "way of doing things."

AND MAYBE the newcomers will bring some fresh ideas which will add to the vitality of the program of the church in the urban area. Their coming to the parish may be a powerful shot in the arm for a church which has become too "comfortable." Give them a chance to prove themselves and to contribute to the life and strength of Christ's Church!

The Man Who Could See Only Money

By GRAHAM R. HODGES

Mr. Jones was almost blind to everything else until an eye specialist preached an unexpected sermon

ONCE THERE WAS A MAN with a strange eye disease. When he was about fifty years old his eyes began to behave very peculiarly.

Perhaps you have heard of persons who saw spots or specks in front of their eyes. This man's trouble was similar. Only, instead of seeing spots he saw dollar marks. No matter where he looked his vision was cluttered up by images of large dollar signs in each eye.

At first, he only saw this large "S" with two lines through the middle when he was at his place of business. Then he saw it whenever he looked at a customer, then when he looked at the outdoor scenery. Finally, he couldn't even look at his wife without seeing a large dollar sign right in the middle of her face.

It was disconcerting, to say the least. Furthermore, it was dangerous. He even found it difficult to read the markers along the highway or to tell whether a traffic light was red or green.

HE HAD ALWAYS thought the dollar sign the most pleasing sign of all insignia, especially when written in black ink. Now he positively hated it. He couldn't escape the sight of it. The big double-crossed S was the last thing he saw at night and the first picture to cross his vision in the morning. He even dreamed of it at night.

Before he told anybody about his affliction he went to the dime store and tried the most expensive spectacles on the counter. They brought no relief.

Then he sought help from the local eye doctor. He didn't tell him what was the matter but complained of "eyestrain." The doctor fitted him with fine-looking horn-rimmed glasses, but these, too, did him no good. In fact, just thinking of what the glasses had cost him made his affliction worse than ever. Finally, his wife, who was alarmed over his frequent headaches, made an appointment for him with a famous city specialist.

AS THEY NEARED the specialist's office his eyes throbbed with pain and dollar signs literally danced before his eyes, so worried was he about what the doctor might charge him. He could barely make out the letters on the medical diploma which hung in the waiting room.

The doctor examined him thoroughly, checking him from head to toe. After the physical examination he asked Mr. Jones, for that was his name, many questions about his personal and business life. Mr. Jones was not used to being treated so, and declared that he came for a check on his eyes, not a mental examination.

The Rev. Mr. Hodges is pastor of the First Congregational Church, Ticonderoga, N. Y.

The physician turned and looked out the window for a long minute. Then he faced Mr. Jones and said:

"I could fit you with eyeglasses and charge you $50, but you wouldn't be helped in the least. The trouble isn't in your eyes at all, but in your general system. My prescription is most unusual. You can follow it if you want. That's up to you. Or you can try another specialist. But I can guarantee that you will lose your vision entirely unless you take my advice."

MR. JONES PONDERED. He knew this man was the best in his field. He nodded.

"What is it? I'll do anything to see like I once did. Why, this morning I couldn't even see my son's face at breakfast. Only a large dollar sign perched on his neck."

When the doctor told him his prescription Mr. Jones was the most angry man you ever saw. He wouldn't do such a crazy thing! What would become of his business? He said he came for medical advice, not a sermon. The doctor said he was finding it hard not to give both.

WELL, MR. JONES DID TRY. Considering how stubborn he was by nature he tried exceedingly hard.

He took a six months' vacation from his business and raised his assistant's salary one-third to keep him on the job during his absence. Then he took a tour of the slums of nearby cities, visiting around with social workers, priests, ministers and others whom society pays to deal with those down on their luck.

He saw crippled men who were injured years before in accidents and whose wives worked hard to supplement their small pensions.

He saw families of men serving prison terms. He saw how ashamed their children were and how hard the wives worked to provide decent food and clothing.

He went with the public health nurse and saw children who were losing their teeth on account of poor diets. He saw young women who were old at thirty from hard work and too many children.

HE WAS TERRIBLY SADDENED and yet made angry when he visited the section where people lived, crammed into horrible tenements, whole families in one room. His memory burned with the recollection that his own minister had described this very place when appealing for mission funds, and he, Mr. Jones, had refused to give.

He saw children under five playing ball in the dirty streets, many blocks away from a public playground. He wanted to know how any city could be so short sighted as to allow this condition.

He visited the camps of the migrant workers who picked the beans, apples, grapes, and other crops. There he saw many children who never attended school or church because their parents moved so frequently. Their pale faces haunted him.

His doctor's prescription took him to the "home" of his wife's cleaning woman. He wondered how she could possibly face such quarters after a day of work in his own fine house. Yet, she seemed cheerful enough.

MR. JONES entered the home of one of his own employees, a mild fellow named

Nelson. He saw how Nelson's children loved him, especially the six-year-old boy in bed with rheumatic fever. He had vaguely remembered hearing about this child's illness, but had never interested himself in his employees' affairs. Now, the boy's face, full of innocence and intelligence like a faun's, replaced the dollar signs before his eyes.

One morning at breakfast, he saw his wife clearly for the first time in months. To tell the truth, he hadn't given her a good look in years, anyway. Now he saw with pride how much she still resembled the bride of 25 years ago.

He began to see other people's faces clearly. Instead of dollar signs atop their necks he saw their eyes, noses, and the lines and dimples in their cheeks. Instead of appearing as business prospects they assumed the role of real people.

WHEN HE WENT back to work he was a cured man. Some of his employees thought "the old man is going crazy" but they soon decided it was a pleasant form of insanity and much nicer in every way than whatever bothered him before. When somebody made a bookkeeping mistake he didn't rage like in the old days, but gave a hearty laugh and told them to straighten it out somehow or "charge it to profit and loss." However, the business seemed to gain all the time despite his careless attitude toward money.

He was such a changed man that many of his business friends asked him the secret to his newly found health. Some of them even confided: "I keep seeing funny things in front of my eyes . . ."

Then, Mr. Jones, with all the proprietary gusto of a person who has discovered a wonder-working doctor, would say: "I know just the man for you."

Radio Mission Reaches Alabama Negroes

By DAVID F. CONRAD

Lutheran program broadcast from all-Negro station has increased attendance and interest in Montgomery

A UNIQUE RADIO STATION operates in Alabama, reaching a constituency of a quarter of a million Negroes living within a fifty-mile radius of the city of Montgomery. Announcers and staff members of WRMA are all Negroes.

The Rev. Mr. Conrad is educational secretary for the National Lutheran Council's Negro mission work.

Another unique feature of WRMA is that for the first time in the history of the Lutheran church, a Lutheran program was born along with the station.

The first Sunday morning the station came on the air, Negro people in the area heard a new type broadcast from 8:30 to 9 A.M. called "The National Lutheran Hour." They were not used to such a program. Most of their programs were

loud, ill-planned, undignified and highly commercialized. The National Lutheran Hour was well-planned.

Excellent preaching, good religious music and no requests for money accompanied this thirty-minute period of worship. After six months of introducing the program an announcer said, "It certainly is a relief to work the National Lutheran Hour. Those other programs are hard, confusing and all alike."

FOR A WHILE it was feared people were not listening. Each week a copy of the sermon and a little booklet on Lutheran faith were offered free. Only a few requests came. The announcer, noticing the mail was very small, commented, "Don't get discouraged about not getting mail. Negroes are not used to your type of religious radio worship. They have never heard such good music and good preaching. Really your program is the best on this station. Please don't think of taking it off."

Pastor Nelson W. Trout of Trinity Lutheran Church in Montgomery is the weekly speaker. His sermons are challenging, forceful and spiritual. The hymns are taken from a collection of Lutheran college choir records kept at the station. Not a Sunday morning goes by without one of our Lutheran colleges, North or South, being well advertised through its choir music.

The cost for the thirty minutes is only $14.50. Several opportunities were available for commercial sponsors but it was thought such sponsors would injure the religious point of view. Therefore the National Lutheran Council, Division of American Missions, supplied funds.

SINCE GOING on the air six months ago, Trinity Lutheran Church has increased in confirmed membership. Sunday morning attendance has risen from 50 to more than 125. People from all walks of life stop Pastor Trout on the street or call him on the phone and say, "That's the best program on the air" . . . "I love that beautiful music" . . . "My wife and I listen every Sunday morning" . . . "Your sermons are some of the best I have ever heard" . . .

It is hoped that through the medium of radio the Lutheran Church may find a new method to reach the millions of Negroes who need a better interpretation of Christianity.

IN THE SOUTH I have seen innumerable and indubitable signs of improvement in relations between the races, especially in economic and educational opportunities . . . It is to be remembered that some of the heaviest fighters for the Negroes are white leaders in the South, and some of the most determined opponents are white residents in the North.

—FRANCIS J. MCCONNELL in *By the Way* (Abingdon-Cokesbury)

HELL IS GOD'S last act of love to people who will accept nothing else at his hands. He leaves them one corner of the universe which they can call their own, and in which they can continue through all eternity to live as though he did not exist.

—CHAD WALSH in *Campus Gods on Trial* (Macmillan)

A Japanese Congregation Is Reborn

By HAROLD G. DEAL

With its church destroyed and people scattered by war, the mission at Nagoya courageously started out anew

LAST APRIL a mission chapel was dedicated in the city of Nagoya, Japan. There would be nothing particularly newsworthy about the completion of this building for the Fukkatsu (Resurrection) Lutheran Church except for one thing—this was the last of the Lutheran church buildings destroyed in Japan during World War II to be replaced. Thus, the work of physical reconstruction of war damage reached its conclusion. Lutheran evangelism in Japan entered a new period of outreach and expansion.

With the completion of the church, Lutheran wartime losses in Nagoya are now completely recovered. More than 80 per cent of the city—which is Japan's third largest with a population of a million—was destroyed, including both prewar Lutheran church buildings.

WITH THE GENEROUS assistance of American Lutherans, both local church property value and membership exceeds pre-war levels. The triumph of native zeal combined with American financial assistance is evident in the life of the two growing Lutheran congregations in the metropolis. Since the war, a third congregation has been started in suburban Koromo. All have church buildings and are served by national pastors. This achievement is more significant because Nagoya was one of the last major areas to be entered by the Lutheran church, work having been started in 1915. Historically, it has been a difficult place for Christian evangelism.

Total Christian postwar progress in the city has been noteworthy. The largest local newspaper, *Chubu Nippon Shinbun,* recently published an interesting article surveying postwar Christian progress in the area. To see at first hand the new church buildings completed since the end of the war, an enterprising reporter roamed the city by streetcar and got off whenever he saw a church. Since the spire of the new Fukkatsu Church is more than forty feet high, the reporter could not miss it and included a picture of it with his report, along with pictures of a new Roman Catholic church and a new Southern Baptist church.

Statistics in the newspaper article revealed that before the war there were 34 Christian churches in Nagoya, 27 Protestant and 7 Roman Catholic. Now there are 44 churches, 34 of them Protestant. The 1953 Christian population of the city was estimated to be 3,500 more than before the war.

TODAY THE Fukkatsu Church, literally resurrected from the ashes of war, faces a challenge of evangelism in its area of the city where about 80,000 people live. The congregation was planted in 1929 by the Rev. A. C. Knudten. Today's church stands on the same corner lot as did the first building. An additional plot of land was purchased in 1952.

Postwar resumption of activity by the

The Rev. Mr. Deal is a ULCA missionary serving in Japan.

congregation began in the home of the Rev. and Mrs. Harold G. Deal in 1950. At that time, only foundation rubble remained of the former chapel, so all services, prayer meetings and other activities were held in the missionary's residence.

In 1952 the congregation was again recognized by the Japan Lutheran Church as an organized parish and approval was given to the plans for construction of a new building. Fittingly enough, the first service held in the new church was on Easter Day, even though it had to be held in the basement with borrowed furnishings!

Average age of the congregation's membership is below thirty. Youth is both an asset and a liability. It is an asset in the evangelistic zeal and enthusiasm of the members, but the only liability lies in the problem of financial support, since so many of the members are still dependent.

LUTHERAN CHURCH IN TOKYO
Destroyed by fire in 1945, it was rebuilt in 1948 as one of the first buildings to be restored by the Japan Lutheran Church

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AN AMERICAN might wonder how a congregation like Fukkatsu goes about a program of evangelism. An example of its methods was a three-day preaching mission held prior to the dedication service, with Miss Maya Winther, a missionary from America, and Japanese Pastor Aksumi Tasaka as the speakers.

But in order for a preaching mission to succeed, there must be hearers as well as preachers. And the members of Fukkatsu Church were not satisfied to confine the hearers to their own small circle. For five nights preceding the preaching mission, about a dozen of the members voluntarily conducted a program of neighborhood visitation. The purpose of these visits was to introduce the church to people living almost within the shadow of its copper spire.

More than 300 homes were visited, with the result that the average attendance for the three nights of the mission exceeded 50. For the dedication service, 90 persons were present. Almost all the homes visited were friendly in their attitude toward the visitors, an encouraging indication of the feeling toward Christianity in this area.

Even more significant was the effect of the visitation on the members themselves. None had been Christians longer than five years. On the first night they set out, some said, *"Kowai, nee"*—meaning, "I'm scared." But when they came back later in the evening to the missionary's home for refreshments and report, they were aglow with the experience of witnessing for Christ.

An extensive follow-up program was undertaken after the visiting, with good

results. Regular Sunday morning attendance has doubled since the church was built. Sunday school now brings together about 100 children, making departmental instruction possible for the first time.

GROWING OUT of evangelistic zeal comes a vision of Christian stewardship. A building fund was established two years before the erection of the church and monthly pledges for the support of the congregation's work have been taken from the start. Each new member was given one of the Jambor "Jesus of Nazareth" folders provided by the ULCA Stewardship Department, with a Japanese translation of the message. The building fund had reached a total of more than 100,000 yen by May (that's about $300) and the congregation planned to double the amount by the end of the year.

Local expenses, including about one-fourth of the pastor's salary, are paid by members. One-seventh of the offerings are set aside for the benevolence program of the Japan Lutheran Church.

That's the picture of Fukkatsu Church today. The prewar days were difficult and required patience, but the seed was sown in good soil. Even the destruction of war played its part in forging a tool for accomplishing God's will through a Christian congregation.

ROBIN ROGERS DIES

"WHAT A MOMENT THAT WAS! Everything was bright with light, and there was a sound like the rustling of a million angels' wings, and there was singing everywhere. My old clay shell just fell off, and my heart began beating strong and steady, and my head didn't hurt any more.

"Well, that's it, Father. That's what happened Down There. That's how I delivered Your message, and I'm sure they got it. They learned, for one thing, that there are many mansions, or 'rooms,' in Your earthly house—that there's a room for the strong and a room for the sick, a room for the healthy and a room for the weak, a room for those born with 10 talents and a room for those with only one, a room for the rich and a room for the poor. A room for *everyone,* and something for them to do in that room for You. In Your house Down There are many rooms, where we study and teach and get ready to move into Your big light room Up Here.

"WE DID PRETTY WELL in that room in my little house, Father. We taught them to see purpose in pain, and messages in the crosses they have to carry around. You know, when daddy sings now in his big rodeo show, he has a lot of big spotlights making a cross in the center of the arena. It's a sort of symbol of what's happened to him and to mommy; the cross has become the great big thing in the middle of their lives. Everything else in their lives now sort of moves around it, like a wheel around a hub.

". . . And now, Father, please . . . could I just go out and try my wings?" —DALE EVANS ROGERS in *Angel Unaware* (Revell)

A BRAVE QUEEN SAVED HER PEOPLE

By BETTY LAWRENCE

But the dolls had an uneasy moment when she walked into the king's presence without proper permission

EVER SINCE THE DAY Christine had watched the coronation of England's Queen Elizabeth on the television screen, she and her doll family had played at nothing else. The girl dolls had taken turns at playing the part of the beautiful queen and the boy dolls had one by one enacted the role of the queen's handsome husband, Prince Philip.

Christine's mother had watched this play acting for weeks. "There is another queen she should know about," she said softly to herself and finally, one evening, at bedtime she held the open Bible on her lap and read her little girl the story of another queen who lived long ago.

"Oh, Mother," said Christine, dreamily, "that was beautiful!" And so, the very next afternoon, the dolls were introduced to another queen-story. The story of a queen who lived in the once-upon-a-time, long ago . . . a true story:

OUT IN THE BACK YARD, under the willow tree, where she was shaded from the sun, Christine sat all her dolls in a row. "Today," she said, "we are going to learn a new play. It is all about a beautiful queen who saved her people from being killed. But it won't be any fun if you can't talk—so I will magic you into talking."

To do that the girl needed a "magic wand" and so she walked around mother's flower garden hunting one that would do. Finally, among the gladioli she found an absolutely perfect magic wand. One tall, stiff stalk had snapped off at the bottom and lay across the flower bed; the tight yellow bud looked exactly like a golden tip.

Christine called and asked mother if she might have it, and mother who looked very pleased when asked this question, said, "Yes, indeed."

The little girl walked back to the waiting dolls and sat down on the grass in front of them. She touched each doll on the shoulder with the golden tip of the wand as she cried, "Speak, I command you!" For a child with a great, big imagination this was easy to do—besides making play lots more fun.

"IF WE'RE GOING to play queen I want to be top-billed; naturally I will play the queen," said Judy, who was a movie-star doll. She considered herself a brilliant actress. "Listen to this: off with their heads! Off with their heads!"

"For goodness' sakes, Chris, is that all she knows?" asked the clown doll. "She even wanted Queen Elizabeth to go around shouting that. It's a good thing you're our director!"

"And a mighty fine director, too," said the cowboy doll.

"Thank you, dears," said Christine. "This is a new play. It is from the Bible and the queen doesn't chop off heads. Instead she saved her people from death. I think Jennifer will play the queen. She has black hair and is beautiful."

"Jennifer can borrow my dress, Chris," said the bride doll. "If she's going to be a beautiful queen, she has to wear a beau-

tiful dress. Mine will be just the thing!"

"Oh, thank you, bride doll," cried Jennifer. "How kind you are."

CHRISTINE TOOK Jennifer and the bride doll behind the willow tree and exchanged their dresses. She draped a scarf over the bride doll's shoulders and said she could sit outside the courtyard gates and be a beggar woman. Her lap was filled with flowers to sell and she had to look very sad. The people who were beggars when the people in this play were alive and on the earth, had very little to be glad about.

Christine clapped her hands smartly and said, "Now! Pay attention everyone! Jennifer, you are Queen Esther, the most beautiful woman in Persia—that is why the king chose you for his queen. But you are a Jewish woman and the king does not know that. All the people in his country are Persians and yesterday he signed an order saying that all the Jewish people in his whole kingdom must be put to death."

Illustrated by Helen Weslocky

The dolls were shocked at this cruel order and Jennifer cried, "Oh, I must save my people."

"The trouble is," Christine told the dolls, "there is a ruling in the court that says that no one—not even the queen—is allowed to come before the king unless he sends for him. The king can have anyone, even the queen, put to death for coming into his presence unsummoned."

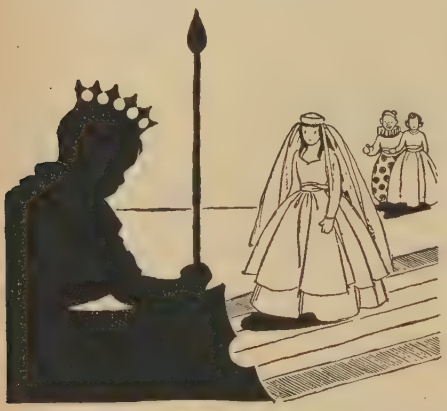
"Unsummoned," said the clown doll. "That's an interesting word." He was really very intelligent and he liked to add words to his vocabulary. "What does it mean?"

"It means," Christine told him, "a piece of paper stating that the king would see you at a certain time. The paper was called a 'summons.'"

THE OTHER DOLLS were more interested in the queen. "Oh, what will Queen

Esther do?" they cried in unison.

"That is where our play begins," said Christine. "Everyone of you must turn and look at Queen Esther when she walks into the courtroom. You are all frightened when you see her because you know the king did not send for her. But it is the only way she can save her people and she must take this chance; even if the king orders her put to death."



The cowboy doll was playing the part of the king. Christine put her blue sweater over his shoulders to make it look like a robe. On his head was a crown made from yellow paper. Into his hands she put the gladiolus stalk which was now a golden sceptre. It was a ruling, she told the dolls, that when the king pardoned anyone he would hold out the golden sceptre for them to touch.

She clapped her hands again and cried, "Let the trumpeters announce the presence of Queen Esther of Persia."

JENNIFER BREATHED deeply and rose to her full height. She had never looked more beautiful. With Christine's help she walked down the long aisle to where the king was seated. One of the dolls whispered, "Does she not know the king can have her put to death?" And another said softly, "What beauty! What courage!"

When Jennifer reached the king she dropped to her knees and bowed her head. All the dolls held their breath. Would the king pardon his lovely queen for coming into his presence unsummoned?

The king slowly arose and taking up his golden sceptre he held it out that Queen Esther might touch it. Then he said to her, "What wilt thou, Queen Esther, and what is thy request? It shall be given thee even unto half of the kingdom!"

The dolls, and Christine, gasped with relief.

Queen Esther raised her face to the king, and, her eyes wet with tears, cried, "Save my people, O King."

The king did save her people, and Queen Esther's life, too, was spared.

WHEN THE PLAY was over Christine said, "It is such a beautiful story. I think I will ask mother to read it to us again before we go to bed."

Christine changed Jennifer and the bride doll back into their proper clothes, then she lay down in the soft, warm grass. She thought of the brave queen who had risked her life that her people might be left to live, and thinking of her she fell fast asleep.

THE SUREST SIGN of a church's strength is not its size or building or budget—it is the average number of hours per week its members are giving to its work.

—GEORGE E. SWEAZEY in *Effective Evangelism* (Harper)

FIVE MAKE A FAMILY

POST-MORTEM

"ISN'T THIS WONDERFUL? A meeting that actually begins and ends at the time announced." Claire shoved back her folding chair.

"Looks as though the Altar Guild has turned over a new leaf with Eloise as president," I agreed.

"And doesn't she preside well?"

"She certainly does." We smiled at each other. I went on quickly, for fear Kathy Matteo, who was sitting with us, would read more into the smiles than we intended. "And I did enjoy the program."

"Such a good idea," said Kathy, "having the speaker show the different—what did she call them? paraments? for the different seasons. I learned a lot. And what exquisite needlework on those she brought from her own church!"

"Weren't they lovely? How many years did she say it took those women to make them? And you can see why!" Claire is the homemaking type, but fancy needlework is not in her line. "I always stand in awe of people who can do that sort of thing."

"My mother does exquisite embroidery. She always says, 'When the hands are busy, the heart is happy.' "

KATHY WASN'T imitating her mother, but, as she quoted, her voice took on a trace of the old-country accent which is quite charming. "I've tried so often to follow her example, but I start things and get discouraged because they don't look the way I want them to look. While the speaker was talking, I was thinking, 'Oh, if I could just help make such lovely things for our church.' But I know I could never persevere."

"Not by yourself, perhaps, but if you were working with a group, you'd stick to it. Why didn't you speak up when Eloise asked for volunteers to start working on a set for our congregational anniversary five years from now?" Claire sounded almost cross.

"Oh, I don't think my work would be good enough."

"Come on, you two," I urged. "If we stand around trying to browbeat poor Kathy into taking on a job, we'll be late picking up the youngsters."

"That's right!" Claire buttoned her coat quickly and took her gloves from her bag. "No use having the meeting over on time and standing around gabbing. Oh, Mrs. Fenlon," she broke off, as the speaker came across the room toward the door, "we can't thank you enough for that talk this afternoon and for showing us the beautiful hangings."

"Thank you for letting me come. Excuse my smiling, but one of my grandchildren heard me talking about the 'hangings' at the church and being a very modern child, he thought I meant some people were going to be hanged! You may be sure I've said only 'paraments' since that day!"

"Well, no matter what you call them, I'm sure they add a lot to your services."

"They do for me. I meant exactly what I said in my talk—you can worship God anytime, anywhere, just as you can eat when you are hungry, but a beautiful dinner table adds to your enjoyment,

while appropriate appointments in the chancel have a psychological effect on the worshiper that puts him in a more reverent frame of mind."

"I know. Of course, some people don't think it is worth the trouble."

"To my way of thinking, anything that brings anyone closer to God is worth any amount of trouble. Naturally, as I said, we don't want to make the physical things more important than the spiritual. I suppose we could become obsessed with the idea of having everything exactly so, to the point where we shut God out."

KATHY LOOKED at her watch rather helplessly and I was beginning to wonder, myself, how long Claire and Mrs. Fenlon would hold this post-mortem on the speech. It was a good speech and I'd probably have joined in if I hadn't promised to pick up the children. However, we couldn't be rude. I smiled as cheerfully as though I had nothing in the world on my mind.

Just then Mrs. Fenlon glanced at her own watch. "Mercy! If I don't hurry there will be no food at our house tonight. And my daughter and her family are coming for supper! Will you excuse me if I dash?"

Dash she did and we were preparing to follow in her wake when Eloise hailed me. "Connie, you won't forget you and Florrie are the committee next month?"

"No, ma'am. I have every Saturday afternoon circled on my calendar."

"And, Connie, I don't like to keep reminding you, but you will see that when the flowers go out they have *both* the card from the church and the Sunday bulletin with them?"

"I will if there are enough bulletins left over. Dan wants the council to increase the order instead of trying to get the ushers to dole them out carefully."

"Oh, was *that* the trouble last time? I'll speak to Pastor Ittel about it myself." When Eloise smiles as she did then, you can't help responding, even if she has just rubbed you the wrong way. "The flowers always look so lovely when you arrange them."

"Thanks, Eloise. Now, I must fly." I took Kathy's arm and we started after Claire who was waiting in the doorway.

"Oh, but I wanted to talk to you, too, Kathy. Won't you become an active member and serve with someone else one month out of the year? I've been meaning to—"

"Of course she will," I said. "But right now she's coming with me."

OUT IN THE CAR, I apologized. "Hope you didn't mind my cutting her off like that, but I knew if she started to try to sign you up for a definite time and decide who should be your partner and all that, we'd never get away."

"Oh, that was all right. I'm not sure I want to serve anyhow. Seems to me that if I were really needed someone would have asked me before this. I'm not like Donna, for she never seems to know when she isn't wanted."

"And I hope you are a good mother and never tell her," said Claire. She changed the subject. "Didn't you think the speaker's hat was becoming? That shade of brown was so soft. I kept thinking how nice it would look on you."

She's a wily woman, that friend of mine. We talked clothes till we reached the school. There Kathy went inside to locate the children.

"Do you think she means she won't serve?" I asked. "She's just sensitive enough to refuse because she wasn't asked earlier."

"Refuse? Has anyone ever refused Eloise permanently?"

Personal Problem Clinic

Teen age

QUESTION: Bob has been an active, sociable boy through most of his life. He is now 15. He has changed so much in the past year that he hardly seems the same person. Now he has little or no inclination to go out with boys or girls, tries to avoid having dealings with them, and declines our invitations to go to social affairs, movies, athletic games, or on short trips.

Is this to be expected at his age? Will it be a passing phase? What can we do?

REPLY: The adolescent awakening, accelerated growth, arousal of the sex nature, and other developments which are characteristic of the early teens are sometimes the source of unusual behavior. This portion of life has often been referred to as one of "stress and strain."

Here are a few suggestions:

1) Bob should have a physical checkup by your family physician. There may be something wrong with his physical make-up or functioning.

2) Refrain from urging him to go out to take part in activities, but occasionally raise the question whether he wants to do so.

3) If he is not too negative to youth, invite a few young people to your home occasionally and provide for some simple entertainment in order to keep the channels of communication open.

4) Place at his disposal a copy of Francis Strain's *Teen Days* or Roy E. Dickerson's *Growing Into Manhood.*

Church fellowship

QUESTION: I was brought up in a Christian home and in a church where the true gospel was preached and taught. Our pastor did not permit social affairs in the church. Today our congregation has been made into a club, with square dancing, all sorts of games, and picture shows. What is the church coming to?

REPLY: The church must preach and teach the gospel—locally and on a worldwide scale. Its task includes also rendering Christian service of many varieties, promoting Christian homes, and being a light in a dark world. At the same time we must not forget that human beings have a social nature which is very closely related to religious faith and service.

Fellowship is generally regarded as an integral part of Christian education in the parish. Social occasions, properly planned and carried out, promote the well-being of the congregation.

Cousin love

QUESTION: I am in love with my second cousin. Of all the boys with whom I have gone out, he is the finest. But in this prairie town people insist that if second cousins marry their children will be abnormal. Is this true? Is it wrong to marry a second cousin?

REPLY: In your state the marriage of second cousins is legal, though in a few states it is not. Marriage of first cousins is forbidden in most states. The popular belief that the marriage of close relatives yields defective offspring is not borne out by fact except where there is weakness on both sides of the family—where the "black genes" have a chance to get in their damaging work. If such a gene appears in only one parent there is no bad effect, but if it appears in both damaging results are likely. The adding of one weakness to another may bring about a defective child.

But this does not always happen, and plenty of defective children are born to couples who have no blood relationship. In cases of good heredity the marriage of close relatives may prove beneficial. In a larger sense every couple runs some chance of having one or more defective children, but in most cases the chances favor the birth of normal offspring.

—EARL S. RUDISILL

Evangelism at Its Best

Effective Evangelism: the Greatest Work in the World. By George E. Sweazey. Harper. 284 pages. $3.50.

If a superior book on the world's greatest work deserves any claim to greatness, certainly this volume can make such claim. It is outstanding in so many ways that it could well become a standard and much-used volume in the library of any pastor or layman.

The most apparent merits of the book are its thoroughness and clarity. Before the author begins to discuss practical techniques, he devotes six stimulating chapters to consideration of such fundamentals as a distinct definition of evangelism, the primary and many subsidiary motives for evangelism, its invisible and visible goals, its personal requirements, and the varied appeals which evangelism makes to people who are not Christian.

After firmly laying such spiritual foundations, the author goes on, skillfully blending the theoretical with the practical, in a discussion of the many possible ways of evangelism—through spontaneous conversations, planned programs of lay visitation, preaching missions, organization and group life within the church, inquirers' meetings, and mass communication.

Each subject is thoroughly presented. Questions are raised and answered. Sample conversations are given. Schedules are presented. Many other helpful details are included. Each chapter is clearly outlined with numbered divisions, lettered sub-divisions, and italicized key sentences. This arrangement, together with a good index, makes it easy for the reader to become acquainted with the contents of the book and to use it quickly for reference.

The author's style is fresh, lively, and at times even exciting. His use of quotations, illustrations, and humor brightens the book throughout.

For starting or continuing the congregational work of evangelism, this book is of invaluable help. ROBERT W. KOONS

Sunbury, Pa.

World Religious Situation

War, Communism and World Religions. By Charles S. Braden. Harper. 281 pages. $3.50.

The subtitle of this volume states briefly its character . . . "a first-hand report, based on observations and interviews, of the effect war and communism are having on world religions." The religions covered are those of Japan, China, India, Buddhism in southeastern Asia, Islam, Judaism, and Christianity. The author is professor of the history of religions at Northwestern University. A seven months' tour through countries mentioned furnished the materials which are presented in the manner of a travelogue.

One can hardly summarize the author's numerous findings. In brief, one may say Japan has renounced emperor worship but keeps respect for the emperor. China regards its religions as superseded by science and yet it is doubtful whether the ancestor worship of its past will not continue. Buddhism stands for peace and nonresistance, as does India under Gandhi's influence —all however directed against what is called imperialism. Islam and Judaism have their own struggles against each other which give communism a special opportunity, but unless forced by outside powers they move toward the religious state rather than toward communism. As for Christianity, it is challenged to meet the world's need for food and freedom in a better way than that proposed by communism.

The impression the discussion left on the reviewer is that there has been less change in the religious than in the political situations in the world. Dr. Braden renders a real service by giving us the facts on which this belief rests. JOHN ABERLY

Gettysburg, Pa.

Jesus for Adults

The Story of Jesus. By Theodore Parker Ferris. Oxford University Press. 123 pages. $2.50.

The writer of this little book is the distinguished rector of Trinity Episcopal Church in Boston. He presents here, with slight change, a series of Lenten sermons devoted to the study of the life of Christ. His purpose was to "tell (the story of Jesus) once again because I found so many adults who had heard it only as children, and were trying to nurture their adult life on food that was prepared for infants. I tried to tell it in such a way as to answer some of the secrets of their adult minds, and yet not destroy the strong, declarative unfolding of the narrative."

Dr. Ferris tells the story simply and well. He centers it about 15 events, including (as examples) the birth, the baptism, the arrest, the crucifixion, and the resurrection. The descriptions of the events and their backgrounds are excellent; in the main, they are neither involved nor superficial. The Lutheran reader will be distressed by the author's denial of the Virgin Birth, and Dr. Ferris expects him to be.

Part of each chapter contains the author's observations of the modern-day meaning of the event discussed. Dr. Ferris has purposely kept these observations at a minimum, even though they give the mind a wondrous prodding.

This book is a fine gift from a masterful preacher. FRANKLIN D. FRY

Brooklyn, N. Y.

Philosophy and the Ideological Conflict. By Charles S. Seely. Philosophical Library. 318 pages. $5.

Here is a book that is trying to force its way against the current ideological stream. It is a frank defense of "socialism" and "materialism." The author is convinced that a conflict between what he considers the dominant systems of philosophy—idealism and materialism—is inevitable and its outcome is not in doubt. Eventually the victory will be with the latter system.

The history of these two systems is sketched in considerable detail. The book is free from footnotes. Sources are rarely mentioned, and no substantiation is given for the widest generalizations or for the assertions based on specific facts.

Susquehanna University

BENJAMIN LOTZ

A Reader's Notebook. Compiled by Gerald Kennedy. Harper. 340 pages. $3.95.

The compiler of this anthology of quotations, a Methodist bishop, says he hopes his collection is "not the usual run of corny, sentimental, homiletical gems." It definitely isn't. It is practically the freshest, best-arranged, and best-printed book of its kind in years. From 491 sources Bishop Kennedy has 1,225 quotations, arranged under 302 topics such as: Adolescence, Curiosity, Mathematics, Sin, Women. He suggests that the book should be particularly useful for clergymen in search of sermon material. This is possible. But best of all it's a fine book for reading. Its sharply worded paragraphs are stimulants, and may frequently induce a reader to look up the book from which the quotation is taken.

Book Brevities

Story Sermons for Juniors. By Alice Geer Kelsey. Abingdon. 127 pages. $2.

Teachers and church school leaders will find these 37 sermonettes a valuable help. Aimed at the 9-to-12-year-olds, they are told with simplicity and directness that will hold attention. Some are intended for special days such as Mother's Day and Halloween.

Time's Borderland. By Victor E. Beck. Augustana Book Concern. 72 pages. $1.75.

This is the fourth volume of poems from the pen of the gifted pastor of Gustavus Adolphus Church in New York. They are fresh and original, representing a variety of moods. In some, the city dweller gives voice to a springtime urge for the open country. Others express the sorrow of parents whose son has been killed in war. Through them all shines a faith that gives meaning to life. A. P. S.

OVERSEAS

AUSTRALIA: Sydney.—At its synod convention last fall the United Evangelical Lutheran Church of Australia elected 53-year-old Max Lohe, of Brisbane, as its president-general. Since its formation in 1921 the UELCA has had only two changes in leadership. The first president, the late Rev. J. P. Lohe, father of the newly elected leader, held office four years. For the past 28 years the leadership has been in the capable hands of Dr. J. J. Stolz who has now reached the age of 75.

The new president moves to the church's headquarters at 39 Hill Street, North Adelaide, S. A., this month. He will be greatly missed in Queensland, where he has been in the active ministry for the past 28 years and where, since 1942, he has been a district president.

The Lohes in Australia are descendants of Wilhelm Loehe, founder of the well-known Neuendettelsau *Missionsanstalt* (Bavaria), which has trained and supplied many pastors and missionaries for North and South America, Australia, the Ukraine, Palestine, and New Guinea. Through his pupils Wilhelm Loeh exercised a decisive influence in the formation and shaping of the Missouri (1847) and Iowa (1854) Synods, and helped to give Middle-West Lutheranism in the U.S. its conservative and confessional character.

Australian Church President
Dr. Lohe takes office this month

Father of the newly elected president, Johannes Paul Lohe, was the first Lohe to come to Australia. As an avid reader and book-lover, he collected a library of 13,000 volumes. At his death last year he bequeathed most of his books to the Immanuel Theological Seminary, where he had served for 25 years as lecturer. In 1954 one of his sons, the Rev. A. J. Lohe, will continue where his father left off; he will teach practical theology. Another of the Lohes, Mr. W. Lohe, B.A., is on the staff of St. Peter's Lutheran College, Brisbane.

Overseas visitor at the recent synod convention, Dr. Carl E. Lund-Quist (secretary of the Lutheran World Federation), commented on the change of leadership in the Australian Church: "Never before have I seen a change in leadership take place in a finer Christian spirit."

—L. W. LOFFLER

FRANCE: Paris.—A new Lutheran church has been dedicated in Paris. It is in the suburban community of Courbevoie, and was constructed with help from the Lutheran World Federation and National Lutheran Council of the U.S. The congregation at Courbevoie was organized in 1919, and is now one of the largest of the Paris Synod, but it has never had its own building. Due to economic difficulties and declining value of the French franc as a result of the two world wars, it was not possible to build. Thanks to brotherly help from Lutherans in the United States and in Sweden, the project has at last been completed.

A fine, modern building, with a slender spire containing three bells, was constructed. The church seats 200. At the

NEW CHURCH IN PARIS
After 25 years, construction completed

dedication Bishop Etienne Meyer of Paris and almost all pastors of the Paris Synod were present. Also participating were Dr. J. Igor Bella of the Lutheran World Federation staff in Geneva, Pastor Henrik Hauge of Norway, Dr. Marc Boegner of the French Church Federation.

Another church is under construction at Suresnes, also a Paris suburb.

THE ORGANIZATION of the French Church which has aided in resettlement of refugees, CLAIR (*Comite Lutherien d'Aide aux Immigrants et aux Refugies*), has recently been reorganized and is now an agency of the Paris Synod. Its president, Senator Robert Hoeffel, is a member of the Lutheran Church of Alsace. Its activity covers the whole of France with the exception of Alsace and Montbeliard synods. New progress has been achieved with the creation of the Lutheran congregation of *Orange-Avignon,* in the south of France where up to now our church had no parish at all.

A new congregation will be created at *Mont de Marsan* in southwest France, where CLAIR is resettling with the help of LWF-LWS refugee farmers from eastern Europe. More than 25 families are already members of this congregation and others will be resettled. A technician has been appointed to take care of the practical work among the farmers, while one of the farmers who has been a Lutheran pastor in Yugoslavia, Pastor Rometsch, is conducting the services and giving religious instruction to the numerous children of the colony. It is the first time since the Reformation that Lutheran services are held in that part of France.

We hope, as long as LWS is able to support such an action, to bring many other Lutheran families which are now living as refugees in Germany and Austria.

—FRANK GUEUTALL

GERMAN FARMERS SETTLE IN FRANCE
Congregation is organized

LETTERS
TO THE EDITOR

We don't want Santa Claus

SIR:

A child should never be told anything untrue. When parents say the gifts come from Santa Claus, they are telling a lie . . . The true spirit of Christmas would be realized if the child were taught, with special emphasis at the Christmas season, to give to the unfortunate. VENETTE M. SITES

Fort Wayne, Ind.

SIR:

No matter how innocent and wholesome a practice was when it began, there is no defense of it if the tradition has degenerated into something entirely different. In past times Santa Claus may have been a symbol of Christian-spirited giving. Today in most minds he is the symbol of selfishness on the part of children to get things they want and on the part of every business to sell its wares during the season.

The parents who are silly enough to foster this idea of Santa Claus *do* ask something in return. They use Santa's "hidden generosity" as a bribe for good behavior from their children. RACHEL WAHLBERG

Corpus Christi, Texas

SIR:

I cannot agree with our friend's idea about keeping Santa Claus around. To leave readers with the idea that Christmas means giving, on the human level, is as much an abrogation of the faith as to deny openly.

Hempstead, N. Y. HERBERT GIBNEY

SIR:

Dr. Mendenhall suggests that the thing for the church to do with the world's celebration of Christmas is to "baptize and teach" it. This involves an immediate cease-fire order to those who are attacking Santa Claus in the name of a "sanctified" Christmas. For it turns out that Santa Claus does not need sanctifying, being the "symbol of Christian giving" and the representative of "the world of fantasy, of day-dreams for a glorious tomorrow."

Let me confess that I am stubbornly set against this sort of Christmas celebration, emphatically against it within the fellowship of the church.

It may well be that the introduction of the Santa legend into the Christmas celebration was a genuine effort on the part of the church to baptize and teach, to Christianize, to sanctify. He may even have served for a time to illustrate and symbolize Christian giving. If so, it is so no longer! By no stretch of the imagination is today's Santa a symbol of Christian giving of the anonymous, no-reward, compassionate sort.

Quite the contrary! Santa is obnoxiously objectified! He's on every street corner and in every commercial establishment. And everywhere little kiddies are seated on his lap telling HIM what THEY want for Christmas; and HE promises them they will have it IF THEY ARE GOOD! It may be that back in the corner of little minds there is a certain reservation about the whole business but it is difficult to see what impression this gives of religious significance, how this is supposed to indicate that "the recipient is obligated only to God alone."

Santa, in today's Christmas, usurps the place of God. He is a tool to be used and exploited for the achievement of personal ends. GEORGE P. CRIST, JR.

Hale Corners, Wis.

SIR:

A newspaper reports that a priest in Baltimore was telling children of his parish at Christmastime that there is no Santa Claus. Can you think of anything more cruel? When our two older children began to do a little thinking on their own, we explained to them about St. Nicholas, and that gifts at Christmas are tokens of love, just as gifts from the wise men to the Christ-child. None of the real spirit of the season was lost, because the children know that if there were no Christ there would be no Christmas. MRS. ALVIN MCNEILL

Moorestown, N. J.

DEDICATION PROCESSION enters new building of St. Paul's Church, Teaneck, New Jersey, at ceremonies on Nov. 29. Dr. Edwin H. Knudten, New Jersey Synod president, officiated, assisted by Pastor George W. DeLawter and other clergy. Structure seats 500 in church auditorium, cost $200,000. Basement auditorium seating 400, chapel and offices are included in wing at left. Chapel seats twenty-four, will be open at all times for use of public in meditation and prayer

CALIFORNIA:

Labor-Management Confab Held in LA

THE SOCIAL MISSIONS COMMITTEE of synod recently held a Labor-Management Conference in Los Angeles to which all Lutheran pastors of the National Lutheran Council were invited. The conference was spearheaded by the Rev. John Stump of LaCanada. Representatives of both labor and management were present and presented addresses and led discussion periods on the place of the church in this important phase of national life. Dr. E. Theo. Bachman of Pacific Seminary and the Rev. John Simmons of North Hollywood also spoke.

THE FILM *Martin Luther* is now being shown in many California cities. Good reports come from all areas and perhaps the best recent report comes from Oakland where 33,000 saw the film during a four-week period.

DEC. 31 marked the dedication of the new wing of the Santa Monica Hospital which is part of the Lutheran Hospital Society of Southern California. The ceremony was led by Ritz Heerman, ULCA layman. Dr. James P. Beasom, synod president, gave the address.

LLOYD STURTEVANT, recent graduate of Pacific Seminary, was ordained to the ministry in St. Paul's Church, Santa Monica, by the Rev. Charles Smith, Dr. William Klover and the Rev. Carl V. Tambert, vice president of synod, who performed the act of ordination. Pastor Sturtevant has ac-

CALIFORNIA . . .

cepted a call to Faith Church, Long Beach.

THE REV. ALBERT SCHWERTZ, First English Church, Los Angeles, reports that teachers for the Christian day schools of the Los Angeles area are being interviewed for the 1954-55 academic year. There are over 20 NLC schools in the Los Angeles area. School teachers interested should contact the Rev. A. C. Rueter, 1009 North Market St., Inglewood 3, Calif.

HOWARD LOGAN

NEW JERSEY:

Latvians Organize; LWA Short of Goal

TRENTON—The Latvian Church of New Brunswick and Lakewood was officially organized Dec. 13 with ceremonies being held in the First Hungarian Church, New Brunswick.

Work among the Latvians in the state has been under the supervision of the Rev. Zanis Kristbergs since November 1950. The mission has extended its work to include the Trenton, Asbury Park and Beachwood areas. This is the first Latvian church organized by the Board of American Missions of the ULCA on the territory of synod.

LWA (synodical) Director Godfrey E. Alberti reports that 20 synodical congregations failed to support the relief program. Synod as a whole contributed 82 per cent of the quota by mid-December.

THE REV. HAROLD G. DEAL, JR., missionary under appointment to Japan, was guest speaker at the WMS of Trinity Church, Hudson Heights, Nov. 29.

THE LEADERSHIP TRAINING SCHOOL under the direction of the parish education committee of the Southern Conference will be held in Epiphany Church, Camden, Jan. 20 through Feb. 24. Courses include: *Superintendents' Roundtable* led by Dr. William R. Stover; *The Bible and Its Use* discussed by Pastor William Laird; *Understanding Adolescents* by Mrs. Floyd Paules; *Ways of Teaching* (designed for prospective teachers) by Mrs. Kathryn Read. The Rev. Ralph R. Hellerich is serving as registrar and the Rev. Earl Feight, Jr., as dean.

MEMBERS of Ascension Church, Savannah, Ga., recently decided to participate in a Brotherhood-sponsored "Appreciation Night" for their pastor, Dr. Raymond D. Wood (left). Not waiting for a birthday or an anniversary or anything else, congregation assembled in church, listened to congregational leaders thank the pastor for his help in their work, capped the ceremony with presentation of check for $1,169.16. Donald Spann, lay vice chairman of congregation, is shown presenting check as A. B. Marquis watches

A $30,000 FIRE destroyed a considerable portion of St. Trinitatis Church, Jersey City, Oct. 12. The Rev. Norman H. Fowler and his members are worshiping in All Souls Church until the damage can be repaired.

THE REV. PAUL W. KAPP was installed as pastor of Atonement Church, Asbury Park, Dec. 20. Dr. Gustav H. Bechtold, secretary of the Board of Inner Missions of the Ministerium, and Dr. Edwin H. Knudten, president of the New Jersey Synod, participated.

TRINITY CHURCH, Hudson Heights, received $500 from Mrs. Anna Mescia to be used for a pair of floor candelabra.

MEMBERS OF Zion Church, Rahway, and Pastor Edwin A. Sheldon dedicated a new church Dec. 13.

TRINITY CHURCH, Trenton, extended the Christmas spirit in the capitol city by broadcasting services during December.

CAMP BEISLER seniors held a reunion at St. Bartholomew's Church, Trenton, Dec. 12. Synodical president, Dr. Edwin H. Knudten, explained the campaign being conducted for the camp and stressed the value of camping.

HOLY TRINITY CHURCH, Magnolia, dedicated a new parish building Dec. 6. The old property is to be sold. Services are being held in the new building.

SUBSTITUTING a freewill offering instead of the annual bazaar at Redeemer Church, Dumont, was part of the new stewardship emphasis outlined by the church council and the pastor. RALPH I. SHOCKEY

NEW YORK:

NFTC Distributes "Miracle of Christmas"

BUFFALO—"We celebrate Christmas today because, more than nineteen hundred years ago in the little Judean village of Bethlehem, a Child was born . . ." Thus began the annual Christmas message of the Niagara Frontier Transit Company serving the city of Buffalo. Under the heading of "The Miracle of Christmas" it was first printed in 1950 and distributed in the buses during the month of December. It was so well received that each year it has been reprinted.

Last year it appeared as the leading editorial in the weekly publication of the American Transit Association, and is this season translated into Norwegian for distribution through the transit industry of that country.

AT THE annual meeting of the Lutheran Pastors' Association of Rochester its current staff of officers were re-elected for another term. President is Pastor Paul G. Alberti.

AS A SPECIAL FESTIVAL event the com-

ROOTER

story of the week

SEVEN YEARS AGO, a young man in Allentown, Pa., attended his first basketball game at Muhlenberg College. The "Mules" were hot that night; they were playing one of the best teams in the U.S., Long Island University. In a thrilling finish, the Mules won, 55 to 53!

Ever since, Roland "Gum" Schimineck has been an ardent fan and supporter of the Muhlenberg squad. In all that time, he's missed only one home game.

Furthermore, his interest is not confined to the actual games . . . he's around in the gymnasium every afternoon to watch Coach Borgmann put his charges through their paces.

A big moment for Gum is the half minute just before the referee's whistle blows for the opening jump. The Mules usually have been darting around the floor in practice lay-up and set shots . . . now they're itching to get the game started. But before they receive their final instructions from Coach Borgmann, they file past his seat—right next to the team bench—and shout their "Hi, Gum!" to him. In turn, Gum has a personal response to each: "No double dribbling tonight, Larry!" or "Dick, is your set shot working for this one?"

Once the game's underway, even the referee has a hard time telling one player from another, but perhaps the biggest thrill of Gum's life came during a recent game when Frank Cutko, Mule senior letterman, grabbed the ball and streaked past the bench.

"Shoot! Frank! Shoot!" shouted Gum.

The man at Gum's elbow nudged him once with "Gum, how'd you know that was Frank?"

"By the sound of his sneakers" was the quick reply.

Gum's proud of his ability to recognize each Mule . . . he should be: Gum lost his eyesight 18 years ago! —DICK SUTCLIFFE

NEW YORK . . .

bined choirs of Concordia and St. John's churches, Rochester, presented Handel's "Messiah" at Concordia Church under the direction of Mr. David Fetler.

EARLY IN DECEMBER Carl Coleman, well-known church and radio organist in western New York, presented a recital in St. Paul's Church, Blossom, dedicating its newly acquired organ. Authorization for the purchase of the instrument had come the previous month, and in a whirlwind effort funds exceeding the total cost were subscribed within thirty days under the direction of Laymen Russell Vogel and Charles Elliott.

ST. JOHN'S CHURCH, Rochester, reports encouraging progress in its fund-raising program for a new church plant. The congregation will relocate in the town of Irondequoit and has erected on this new property a sign announcing its coming with a full-color sketch of the proposed structure.

ROCHESTER'S newest mission, Good Shepherd Church, has a six-foot cross on the roof of the church building.

AT ASCENSION CHURCH, Snyder, confirmed membership has increased 25 per cent during the past year. Attendances at services and in Sunday school are up 50 per cent.

THE NEW MISSION on Grand Island (St. Timothy's Church) presented a full schedule of Christmas activity centering around the chapel-parsonage building. As motorists came off the high Grand Island bridge from Buffalo they were greeted by the attractive Christmas decoration announcing the "coming of the Christ-child." Nearby is the new fluorescent outdoor sign and bulletin board. Members of the Sunday school celebrated Christmas by sending health kits to Lutheran World Relief and Children's Hymnals to the Rocky Boy Mission, Mont.

HOLY TRINITY CHURCH, Buffalo, announces plans for a Lutheran Forum to be presented in 1954 during its 75th year. The theme will be the "Message of the Lutheran Church Today." Coming at various intervals during the year a number of distinguished Lutheran pastors will speak on various phases of the over-all theme. The first event on Jan. 18 will feature Dr. F. Eppling Reinartz, secretary ULCA, speaking on *My Congregation.* In February Dr. Stewart W. Herman will preach and conduct a forum at a special city-wide youth gathering. During March Dr. Reuben Youngdahl, pastor of Mt. Olivet Church, Minneapolis, will preach at a regular Lenten service with emphasis on the evangelistic task of the congregation, and later that month Dr. Paul E. Scherer of Union Theological Seminary will preach and present a special session for ministers of the city on preaching.

In May Dr. Frederick R. Knubel, president of the New York-New England Synod, will bring an anniversary message, and in October Dr. Franklin Clark Fry, president of the ULCA, will preach at a worship service of community-wide appeal. All of these events are designed to strengthen and enlarge the role and message of the church in its present environment. In each instance the forum will be a part of a community program which seeks to minister to every walk of life.

J. DONALD REA of Parkside Church, Buffalo, is spending a year at Edinburgh University, Scotland, on a Trexler Foundation Fellowship. Majoring in theology Mr. Rea graduated from Philadelphia Seminary in 1953.

THE REV. JOHN W. ROBERTS was installed as pastor of Grace Church, South Buffalo. Speakers were the Rev. Edwin H. Boettger, pastor emeritus and pastor for 50 years, and Dr. Ralph Loew.

FRANKLIN L. JENSEN

WMS Secretary Speaks

DR. NONA M. DIEHL, executive secretary of Women's Missionary Society, delivered the address at the thank-offering service of Grace Church, Westminster, Md. Miss Elsie Otto, missionary on furlough from Liberia, Africa, was the guest speaker at similar services in St. Mark's and Trinity churches, Hagerstown, Md.

Brooklyn Protestants Plan Tercentennial

NEW YORK CITY—Brooklyn Protestants will observe the 300th anniversary of the founding of three Dutch Reformed congregations during the first half of 1954. The program under the auspices of the Protestant Council will feature Dr. E. Stanley Jones, world missionary and evangelist, in a series of "awakening" meetings during January, followed by a home visitation-evangelism program in individual congregations.

Bishop William C. Martin, president of the National Council of Churches, will be the principal speaker at the banquet Jan. 22 at the Hotel St. George. Ambassador J. H. van Roijen of the Netherlands will present a message from Queen Juliana. The historical pageant will take place at the Brooklyn Academy of Music (on Feb. 24 and 25) and will have a cast of 305 and a 100-voice choir.

LUTHERANS in the metropolitan area were asked in December to increase their interest and support on behalf of the New York City Lutheran Center for Military Personnel, providing one person from each of some 420 Lutheran congregations to serve on a general committee for the center. The center is called the "most strategically located of all similar units in the heart of Manhattan, being located just five minutes from Times Square area."

THE LUTHERAN STUDENT FEDERATION of Greater New York meeting at the same location, St. Luke's Church, had as their December rally speaker Dr. Edmund A. Steimle of Philadelphia Seminary, speaking on the topic "A Christian Witness to the Campus,"

DR. FREDERIC SUTTER was honored at a special convocation of Wagner College on Dec. 15 in honor of the completion of 35 years as president of the board of trustees. Dr. Clarence Stoughton, president of Wittenberg College, and formerly president of

CAMPUS

GETTYSBURG College's Interfraternity Council has been rated as "best" among the smaller colleges in the United States. A trophy emblematic of the rating was presented to a representative of the college who attended the recent National Interfraternity Conference convention in Cincinnati.

MUHLENBERG College's board of trustees recently re-elected Reading (Pa.) Attorney George B. Balmer as president for his fourth term. Dr. Corson C. Snyder, retired Bethlehem pastor, was named vice president; Howard M. MacGregor, treasurer of the college, was made secretary-treasurer.

Attending and participating in the National Lutheran Educational Conference in Cincinnati, Ohio, Jan. 10-12 are ULCA Educators J. Conrad Seegers (MUHLENBERG), John H. Fray (MARION), Donald R. Heiges (Student Service Division, NLC) and Gould Wickey (Board of Education).

CARTHAGE College's 55-voice a cappella choir presented Fred Waring's "Song of Christmas" at Trinity Church, Carthage, just before start of the holiday vacation period.

WAGNER College Choir begins its annual tour Jan. 24, returning to the Staten Island campus on Feb. 11. Included in its schedule are concerts in Bridgeport, Conn.; Syracuse and Rochester, N. Y.; Altoona, Watsontown, Harrisburg, Reading, and Lansdale, Pa.

PHILADELPHIA Seminary's midyear graduating class of seven will be the largest ever to receive their diplomas in midterm. The ceremonies will be conducted Jan. 18.

MUHLENBERG College's Dean Sherwood R. Mercer, on the faculty since mid-summer of 1946, has resigned to become dean of the Philadelphia College of Osteopathy effective March 15. In the new post, he will serve under Dr. William Brandt, veteran sports announcer and former public relations director at Muhlenberg.

NEW YORK CITY . . .

Wagner, gave the principal address. A bust of Dr. Sutter was unveiled by his daughter Joan. It was the work of George Tampke and was presented to the college by Pastor Sutter's friends in the Staten Island community.

PRESIDENT DAVID M. DELO announced recently that a $500 scholarship had been given to Wagner College by the South Brooklyn Savings and Loan Association to be awarded to a boy or girl from Brooklyn. NANCY GLUSKER of St. Stephen's Church was the first recipient.

CARILLONIC CHIMES were installed recently at Grace Church, Brooklyn, in memory of the late Rev. Carl F. Intemann, pastor for 50 years.

TWO NEW STAFF MEMBERS were introduced to congregation of Good Shepherd Church at a recent Sunday morning service by Pastor William F. Sunday. They are Sister Louise Schulz, replacing Sister Elizabeth Cress, and Carl Stough, minister of music.

IMMANUEL CHURCH, Staten Island, dedicated a new organ . . . CHRIST CHURCH, Great Kills, has completed its parsonage with Sunday school facilities in the basement . . . REDEEMER CHURCH, Yonkers, has purchased a new parsonage.

THE WEEKDAY SCHOOL at Our Savior's Atonement, Manhattan, celebrated its 50th anniversary in October.

THE JUNIOR DEPARTMENT of St. Stephen's Sunday school, Brooklyn, took a trip to Philadelphia recently to see what their seminary looked like, to visit the Germantown Orphan and Old People's Home and to make a pilgrimage to patriotic shrines of the city. Forty-eight children took the trip on a special coach from New York.

OLIVER W. POWERS

ONTARIO:

Toronto Welcomes Pastors

WORLD-WIDE aspect of the Lutheran Church was demonstrated at a Reformation service in St. Andrew's, Toronto, in which English, German, Latvian, Estonian, Lithuanian. Swedish, and Finnish Lutherans took part. The liturgy was conducted by Dr. A. Grunwald, the sermon was preached by the Rev. Harold Brose, and other pastors addressed their people in their native tongue. Two new pastors have been added in the city. They are the Rev. Bela Karolyfalvi, recently installed as board missionary among the Hungarians, and Dr. Martin Kavolis, a former lay officer in the Church of Lithuania, ordained to serve his people in eastern Canada.

TWO CONGREGATIONS have celebrated 100th birthdays: St. John's, Montreal (the Rev. John Peters), and Trinity, New Hamburg (the Rev. Arthur Buehlow) . . . Another has just been born: Grace, Oakville (the Rev. Roy Grosz) . . . And still another expects to come into being on Jan. 17: Transfiguration, Mount Hamilton (the Rev. A. J. Datars).

PLANS ARE UNDERWAY to establish inner mission agencies in Montreal, Toronto and Hamilton, in an effort to more adequately care for the continuing influx of new Canadians. The Board of Social Missions will assist Canada Synod in the project.

EVANGELISM Directors Jacobsen, Weihe, and Click met with a select group of pastors in an all-day session at St. John's Church, Waterloo, early in December. They reviewed the results of a survey taken throughout the synod on evangelism efforts and effects during the past several years.

PEOPLE had to be turned away from the dedication services at Trinity, Ayton, on Dec. 13. Former pastors assisted the Rev. William Nolting in the services in the newly completed $100,000 edifice.

—NORMAN BERNER

Yow!

"Our congregation's most pressing needs: A cry room, organ chimes and speaker and hearing aids."

—note in a Nebraska ULCA church bulletin

Those yapping infants have deafened more members . . . !

PACIFIC LUTHERAN
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PENNSYLVANIA:

Carl New President; College Seeks Million

YORK—New officers of West Penn Conference are the Rev. Robert E. Carl, president; the Rev. David S. Kammerer, vice president; the Rev. David R. Hoover, secretary; and Luther Ritter, treasurer.

DR. DWIGHT F. PUTMAN, president of synod, preached the installation sermon Dec. 6 in St. Paul's Church, Spring Grove, when the officers of the York Conference were installed. They are: President, Ralph C. Robinson; vice president, Paul L. Reaser; secretary, Samuel R. Frank; and secretary, Mrs. H. C. Heiss.

GETTYSBURG COLLEGE has announced a campaign to raise one million dollars for a new men's dormitory and to complete the financing of Christ Chapel.

GRACE CHURCH, Red Lion, has received from the estate of Mrs. Mabel Rost Young $1,000 . . . First Church, New Oxford, and St. Paul's, Hanover, each will receive $500 from the will of Myrl May Diehl of Hanover.

LUTHERAN CHURCHES of York County collected and shipped 15 tons of used clothing Dec. 2. The Rev. Earl Schlotzhauer, Spring Grove, was in charge of the collection.

WHEN THE REV. I. M. LAU, native of East Berlin, and former assistant of St. Paul's Church, York, retired, his Sunday school class held a dinner for him and presented him a gift. He will live in York.

THE PREACHING MISSION conducted by the committee on synodical social missions at Gettysburg Seminary was an outstanding success. The Rev. Arthur Yeagy, pastor at Friedens, was chairman.

ST. PAUL CHURCH, Hanover, has voted to call an assistant pastor June 1.

ST. JACOB'S (STONE) CHURCH is planning to celebrate the 200th anniversary of its organization early this year.

LUTHER LEAGUES of York district will conduct a missionary rally in Grace Church, York, Jan. 25. PAUL LEVI FOULK

—HOME MISSIONS—

CALIFORNIA: St. Paul's Church, Honolulu, was to be dedicated this month by Pastors F. A. Swanson and E. N. Spirer. (This church was erected with funds gathered by the Luther League of America in a recent missionary project.)

SOUTH CAROLINA: The Rev. Bernard F. Wise, pastor of Redeemer (mission) Church, Charleston, has conducted a number of radio morning devotional broadcasts recently, also led "Religion and You" on Charleston's WCSC-TV.

ONTARIO: Pastor A. J. Datars reports that over 110 interested Lutherans have been attending services in the Brantdale public school in Mount Hamilton ever since the first service took place last September.

CALIFORNIA: Recently dedicated was Grace Church, Culver City, with the Rev. W. H. Blough, pastor, and the Rev. Carl Tambert participating.

KENTUCKY: Members of Zion Church, Franklin, have new asbestos siding on their church, new trim painted, thanks to the donation of 42 days of free labor by fellow-members. The congregation is currently seeing that students from colleges in Bowling Green are welcome. An LSAA has been organized by Pastor Virgil L. Yohe.

CALIFORNIA: At United Church, Santa Ana, Pastor R. L. Nickel, the Rev. B. Ederma, and the Rev. H. Paul Romeis, assistant to the president of synod, dedicated the new building recently.

COLORADO: Although the congregation at Calhan was organized in 1908, the happiest day in its history was Jan. 1 when it became, by congregational action, self-supporting. A weekday school for seventh graders has been started; a young couples' club and a Brotherhood are being organized, Pastor Walter F. Frey reports.

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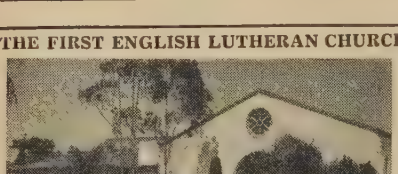

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Asst. Pastor

PENNSYLVANIA:

Berkheimer Reports On European Tour

HARRISBURG—"There are ten million reasons why Germany will not go Communist for years to come," said Central Penn Synod Secretary George Berkheimer, addressing the Lutheran Pastors' Association of Harrisburg. "The ten million reasons are individuals now residing in West Germany who have experienced Communism at first hand in East Germany. They have had their fill of terror, spying, starvation and threats!" Dr. Berkheimer's observations were the result of a recent trip to Germany as part of a company of church and business leaders.

AT LEAST 85 CHURCHES of the Harrisburg area are preparing for a visitation evangelism program in connection with the March 14-28 preaching mission of Evangelist Charles B. Templeton. Eight Lutheran churches are participating. Dr. Charles L. Venable, St. Paul's Church, heads the committee on prayer.

JAN. 17 has been designated Pulpit Exchange Sunday by the United Churches of Greater Harrisburg. This is intended as an expression of the unity of the Protestant witness to the community. About three-fourths of the churches participate.

THE EDUCATION COMMITTEE of the State Council of Churches will meet Jan. 20 in Harrisburg. This committee, composed of the official representatives of the co-operating communions, has the responsibility of determining all educational policy and programs of the State Council of Christian Education. The Rev. George A. Whetstone, assistant to Central Penn Synod President, is secretary of the committee.

ADEQUATE CHURCH programs in rural areas of Central Synod have been hampered by overlapping and large multiple parishes. The difficulty is being effectively met through three-day parish conferences under

the leadership of Pastor Martin L. Tozer, superintendent of the Board of Synodical Home Missions and Rural Church Work, with the able assistance of the board in its fact-finding studies.

REMODELED AND FURNISHED at a cost of over $31,000, excluding 1,140 hours of donated time, Spang Crest Home for Aged, Lebanon, was dedicated Dec. 6, by Pastor Ralph R. Bergstresser, president of East Penn Conference.

IN A BI-LINGUAL SERVICE the parish house of Trinity German Church, Steelton, was dedicated recently. The unit provides facilities for education and fellowship as well as a parsonage.

ZION CHURCH, Harrisburg, again provided an annual Christmas dinner, toys, clothing and entertainment for underprivileged children. Nineteen tots from a nearby Negro orphanage marched into the Sunday school room as the guests of the Young People.

Last summer the Luther League had learned about the institution—which is simply a seven-room home managed by Mr. and Mrs. Charles Hodge, to which unwanted, orphaned and born-out-of-wedlock children are taken. The leaguers went there Sunday afternoons to conduct classes in Christian education. Members of the church became interested, soliciting funds for paint, curtains, linoleum and furniture. Then came the Christmas party with its food, carols and toys. And a group of happy children went back to their refurnished home feeling that others beside their "Uncle" Charles and "Aunt" Gayle cared about them.

VIGGO SWENSEN

WISCONSIN:

18 Cars of Clothing Shipped Overseas

MADISON—Wisconsin Lutherans will remember 1953 for years to come, for their record of 18 boxcars loaded with 483,173 pounds of clothing for Lutheran World Relief. Milwaukee and Madison shipped three cars each; Eau Claire, La-Crosse and Oshkosh loaded two, while single cars were loaded at Wisconsin Rapids, Mineral Point-Monroe, Wausau, Marinette-Sheboygan, Shawano and Racine. Three of the area captains were pastors of the Missouri Synod, and in two areas, served as co-captains. Pastors of the National Lutheran Council and Missouri Synod churches in Wisconsin have practically memorized the following "boxcar score" figures:

1951	8 cars	167,625 pounds
1952	10 cars	248,600 pounds
1953	18 cars	483,173 pounds

The 1953 goal had been set at 350,000 pounds!

PASTORS AND Sunday school workers have been alerted to the coming Epiphany appeal to aid Japan and India, and it is likely that the 1953 goal will again be surpassed, when the Sunday schools of the synod raised more than $5,000 to build a chapel

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WISCONSIN . . .

in British Guiana. The short, colorful and graphic material made available by the Board of Foreign Missions is proving helpful in the promotion of the appeal.

"PUT PINE LAKE CAMP on the Congregational Budget" is the latest approach to Wisconsin pastors in behalf of the jointly owned conference summer camp. Many congregations and Sunday schools of the Wisconsin Conference and Wartburg Synod are expected to assure the camp $5 to $10 a month, and enable the camp board to proceed with the enlargement of facilities.

FORMAL organization services for the new Bethel congregation at Poynette have been set for the first Sunday in Lent. A congregation, formerly a member of another Lutheran group, voted unanimously to convey title of all its property, real and personal, to the new Bethel. "We expect 175 charter confirmed membes when we organize, and there may be more," writes Missionary Dwight H. Shelhart.

THE FORMER synodical treasurer, J. K. Jensen, has not relaxed his interest in stewardship. Writing to all pastors and councilmen in a New Year's Day letter, he listed some of synod's accomplishments in the past year:

"We received five new congregations, two in Minnesota, one in North Dakota and two in Wisconsin; we ordained 14 men, and though we have a relatively high number of students in the seminary, there is need for more men for the ministry; we commissioned a missionary to British Guiana and underwrote his salary in a matter of minutes; we will receive $700,000 as contributions for 1953, but in view of God's material gifts to our people, this amount is small; we have called a parish education secretary, the Rev. Clarence B. Lund; we have increased our baptized membership in one year by 4,961 and our communing membership by 2,152, while Sunday school enrollment was upped 1,807; we expect to show an increase in benevolent giving in 1954 as a result of synod's action to ask congregations to 'double their benevolence.' "

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DECEASED

Rev. August Gruhn

The Rev. August Gruhn, retired pastor of the Northwest Synod, died Nov. 26 in Milwaukee, Wis. He was 86.

Born in Germany, March 8, 1867, he moved to Canada when he was six, working in Ontario factories at the age of nine. He became an apprentice tailor until his early thirties when he moved to Buffalo, N. Y.,

to enter Martin Luther Seminary. Following graduation in 1902, he accepted a call to the Humberston-Sherkston parish. Subsequently, he served in Wiarton, Ont., Johnsonburg, Pa., until 1922 when he was called as chaplain in the Milwaukee Hospital and director of the Deaconess Motherhouse in that Wisconsin city. He retired in 1940 after serving as pastor of Redeemer Church, Milwaukee, for 14 years.

Surviving are his wife, Mrs. Irene Gruhn; four sons, Harold, August, Karl and Victor; three daughters, Esther, Estelle and Dorothy Anne, and a brother, Herman.

The funeral service was conducted in Redeemer Church, Milwaukee, Nov. 30 by Northwest Synod President Paul Bishop assisted by the Rev. Amos G. Streich. Interment followed in a Milwaukee cemetery.

Dr. Raymond C. Miller

The Rev. Raymond Clinton Miller, pastor

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of English Church, Minersville, Pa., and Trinity Buck Run Church, died Dec. 18. He was 56.

Born July 17, 1897, in Allentown, Pa., he was graduated from Muhlenberg College in 1922 and from Yale Divinity School three years later. He continued his education at Gettysburg College (M.A.), Princeton Seminary (Th.M.), Philadelphia Seminary (Honorary S.T.M.), and Temple University School of Theology (STD) prior to his ordination by the East Pennsylvania Synod in 1926. He served pastorates in Riegelsville, Lyons-Bernville, and Minersville, Pa., at one time being elected secretary-treasurer of the East Penn's Lebanon Conference and representing his synod at the Milwaukee (Wis.) ULCA convention.

Surviving are his wife, and son, Raymond J. Miller.

The funeral service was conducted at English Church, Minersville, Dec. 22, by Dr. C. M. Cooper and Rev. W. H. Morberger. Interment followed in Allentown, Pa.

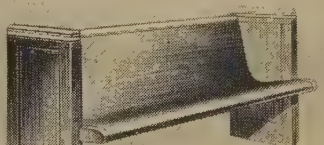
Mrs. John H. Rice

Mrs. Dorothy Lucille Burtner Rice, wife of the Rev. John H. Rice, of Lykens, Pa., died in a Harrisburg (Pa.) hospital. She was 44.

Born in Bendersville, Pa., she had served with her husband in pastorates in Spry and Freysville, Pa., before the fall of 1951 when they moved to the Zion Lutheran parsonage in Lykens.

Surviving are her husband; her parents, Mr. and Mrs. Lemuel Burtner, Bendersville; two brothers, Bruce L. Burtner, Hershey, and Raymond H. Burtner, of Carlisle, Pa.

The funeral service was conducted in Zion Church, Lykens, by Central Pennsylvania Synod President Dwight F. Putman. Interment followed in Arendtsville.



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CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

MILLER, CLARENCE E. From First Church, Cincinnati, Ohio. To St. Paul's Church, Newport.

INDIANA

HAUCK, ALLAN. From St. Mark's Church, Newport, Ky. To St. Mark's Church, Auburn. P.O.B. 404. (Feb. 1.)

KENTUCKY

EVANS, JOHN. From Christ Church, Jeffersontown. To First Church, Louisville, associate pastor.

MINISTERIUM OF PENNSYLVANIA

BAUBLITZ, CLAUDE R. From Trinity Church, Yeadon. To Grace Church, Norristown. 506 Haws Ave.

KOPPERMAN, WALTER J. To St. Marcus Church, Philadelphia. 2502 N. 27th St.

MAYER, J. ROBERT. From St. John's Church, Mohnton. To Immanuel Church, Philadelphia. 6121 Cobbs Creek Pkwy.

CALIFORNIA

WITTHOFT, CHARLES. To West Covina, to develop new mission field.

CANADA

BECKER, GERHARDT. From Ellerslie parish. To St. Jacob's-Conestoga parish, Ont.

BUEHLER, E. From Neudorf parish. To Ladysmith-Schwartz parish, Quebec.

CLAUSEN-MOHR, J. C. From Young parish. To Zion Church, Massey, Ont. Box 136.

CRONMILLER, C. R. From St. Matthew's Church, Welland. To First Church, Port Colborne, Ont.

HAWAII

BALSLEY, GLEN O. From St. Paul's Church, Vallejo, Calif. To Honolulu Church, Honolulu.

MICHIGAN

ROSS, IVAN. From St. John's and St. Paul's churches, Middlebury, Ind. To Niles, as mission developer.

NEW YORK

KLOETZLI, WALTER, JR. From Christ Church, Paramus, N. J. To National Lutheran Council, urban planning program.

ULC CALENDAR

JANUARY

28. Brotherhood Convention. Virginia Synod

FEBRUARY

1-4. California Synod. Trinity Church, Long Beach

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IN CONCLUSION . . . . . .

ROMAN CATHOLICS have been told for centuries that Martin Luther "left the church to get married." The facts are that Luther never "left the church." He hoped that his protests against false teachings and practices would stimulate a reformation within the Roman Catholic Church. Eventually he was expelled from the church, but that was four years before he thought about being married.

When the Luther story is put in the movies by Lutherans, Roman Catholics are indignant because the film does not square up with the stories they have heard. They say the picture "viciously distorts" history.

It must be admitted that some unlovely facts about Luther are left out of the film. He was a stormy individual who heaped violent abuse on his opponents. No gentle personality could have carried through the battle necessary in making the Reformation a success. Also, when Luther was pushed into tight corners at various times, he made compromises which can't be defended except by claiming there was nothing else he could do.

THE *Martin Luther* film is moderate and fair in telling the story. Most of the dialogue is word-for-word what Luther and the others said, as recorded in their letters and other writings. The film is favorable to Luther because it doesn't reflect his stormy temper or mention his unhappy compromises. But it also doesn't bring up the ugly scandals at the Vatican in that day, which a 10-hour film could not adequately portray.

When Roman Catholics attack the film, and insist that it be banned—as they did in Quebec this month—they reveal their insecurity regarding the history of their church. The Roman Catholic Church is the only true church, they teach. It has always been right, for the pope claims to be Christ's own representative on earth. The Bible "is a Catholic book," the Roman Catholics say—and didn't exist until the church had already existed four centuries. (Actually, most of the New Testament was being read in Sunday services in the churches centuries before there was any papacy.)

HOW SPLENDID it would be if Roman Catholics could forget their absurd claims and be willing to acknowledge that other Christian churches are rightful channels of God's grace. I get tired, week after week in writing "The Church in the News," to be obliged to report how the Roman Catholic Church operates. "Thought control" in Quebec, censorship in St. Louis, bingo in New Jersey, persecution in Colombia, an American ambassador at the Vatican . . . year after year the story continues.

But it seems hopeless to expect any radical change in Roman Catholicism. We Protestants are obliged to be continually alert for Roman Catholic efforts to limit our rights and undermine our churches. And we must resist the Roman Catholic campaign to scuttle the United Nations, and build up Joseph McCarthy as the great American hero.

Yet we know that millions of Roman Catholics are kindly, decent, faithful Christians. Our criticisms of the Roman Catholic Church must never mislead us into ill will toward any Roman Catholic. Maybe sometime a reformer even greater than Luther will arise to clear up the unhappy situation. If so, "The Church in the News" will report all the facts promptly and happily.

—ELSON RUFF

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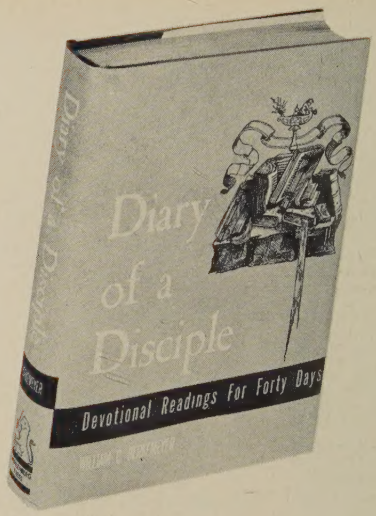

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